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THEOLOGICAL OUTLINES.

VOLUME III.

THE DOCTRINE OF THE CHURCH AND OF LAST THINGS.

BY THE

REV. FRANCIS J. HALL, M. A.

INSTRUCTOR OF THEOLOGY
IN THE
WESTERN THEOLOGICAL SEMINARY,
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TO THE

REV. WILLIAM J. GOLD, S.T.D.,

INSTRUCTOR OF NEW TESTAMENT EXEGESIS IN THE

WESTERN THEOLOGICAL SEMINARY,

THIS BOOK IS RESPECTFULLY DEDICATED:

AS A SLIGHT ACKNOWLEDGMENT OF

INNUMERABLE KINDNESSES

WHICH HE HAS SHOWN TO THE

AUTHOR.

PREFACE.

This volume completes the series of Theological Outlines undertaken by the author several years since. He is conscious of the imperfection of his work, and hopes to take advantage of the kind criticisms of his friends in a subsequent edition.

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PART V.—ECCLESIOLOGY.

CHAPTER XXII.

THE ECONOMY OF THE HOLY GHOST.

Question 124.

What is the Economy of the Holy Ghost?—The Economy of the Holy Ghost is to sanctify those who are called of God; which He achieves by means of the Body of Christ, wherein He dwells and provides the mysteries of grace and truth. On the whole subject see *Ewer's Oper'n. of the Holy Spirit: Hutchings' Holy Ghost: Moberly's Bamp. Lectures: Milligan on the Ascension, Lec. IV: Pearson's Apost. Creed, Art. VIII: Mason's Faith of the Gosp. VII. 6: Norris' Rud. Theol. pt. I. c. IV: Maclear's Introd. to the Creeds, ch. 8: H. B. Swete, in Smith and Wace's Dic. of Christian Biog., etc., "Holy Ghost."*

2. The Holy Ghost, as we have seen, is the third Person of the Blessed Trinity, proceeding

from the Father and the Son, and co-essential, co-eternal and co-equal with Both (Qq. 65. 4: 66. 2-4). Holy Scripture speaks of Him as of a Person (I. Sam. XVI. 14: John XIV. 26: XV. 26: XVI. 8, 13: Acts X. 19, 20: XIII. 2: Rom. VIII. 26, 27: I. Cor. II. 10, 12: Ephes. IV. 30): attributes Divine characteristics and operations to Him (Job XXVI. 13: Isa. XLVIII. 16: Matt. XII. 31, 32: Luke I. 35: Rom. XV. 19: I. Cor. II. 11: VI. 19: XII. 11): directly asserts or implies His Divinity (Acts V. 3, 4: I. Cor. III. 16. cf. II. Cor. VI. 16): and distinguishes Him from the other Divine Persons (Matt. XXVIII. 19: Gal. IV. 6: Ephes. II. 18: I. John V. 7). *Pearson 546-569: Forbes' Nic. Creed, 251-256, 264, 265: 39 Arts. I. pp. 83-88: Hutchings on the Holy Ghost, 4th edit., pp. 12-32.*

3. The Holy Ghost is the efficient and perfecting cause of every external work of God. His operations, therefore, did not commence on the day of Pentecost, but at that time reached their final and most developed earthly stage. (a.) In the beginning He brooded with fructifying effect upon the face of the deep, and brought forth order out of chaos (Q. 74. 1, 3, 6): (b.) He

was imparted to our first parents for their sanctification, and was withdrawn when they fell into sin (Qq. 86. 4: 90. 1, 2): (c.) He continued His work among the chosen people after the fall, checking the progress of wickedness among them, preparing them for salvation, and inspiring the Prophets (Qq. 93. 1-5): (d.) He also preserved the Gentiles from total depravity and entire loss of truth, and perfected the conditions under which, in the fulness of time, they might receive the Gospel (Q. 93. 6): (e.) He overshadowed the Blessed Virgin, and filled the body and soul of Christ with His own fulness (Qq. 99. 1, 3: 113. 5): (f.) He prepared the Body of Christ for its mystical extension on earth, and employed it as a medium of His descent on the day of Pentecost and of His subsequent work of guiding and sanctifying the Church (Qq. 121. 3: 122. 3, 4): (g.) He extends His beneficent influences outward and beyond the Body of Christ, upon those who still grope in darkness; restraining evil, and building foundations, no doubt, of better things in the world to come, for those who in this life of probation display a moral readiness and capacity to receive and enjoy them. *Mason VII. 6, 7: Webb's Presence and Office of the H. Sp. I. i, ii:*

Ewer, Lec. I, pp. 9-15, 26-34: Hutchings, 50-75, 99-124.

4. The Economy of the Holy Ghost does not displace that of the Son, our Lord Jesus Christ, but completes it; for the Holy Ghost works in and from the Body of Christ. He does not take the place of an absent Mediator, but secures His effective presence, and accomplishes that mystical union the achievement of which was the end for which our Lord became Incarnate (Q. 122. 3). The eternal Three work indivisibly in all their operations (Q. 67). *Pearson, 578: Moberly, pp. 15, 33-36: Milligan, pp. 179-183, 209-212.*

Question 125.

How did the Holy Ghost begin His work in the Church?—The Holy Ghost began His work in the Church by descending upon the visible society, ἐκκλησία, which Christ had called together and organized, in the form of cloven tongues of fire: (a.) making that society to be the Church and mystical Body of Christ: (b.) taking up a special and permanent abode in the Church: (c.) ordaining her members for the various functions to which Christ had appointed

them: (d.) bestowing such gifts upon her members, whether permanent or temporary, personal or official, as were suited to their various vocations and ministries and to the exigencies of her work. *Webb's Presence and Office of the H. Sp., pt. I. ch. III: Bp. Sessums, in N. Y. Church Club Lec. 1891: Mason's Faith of the Gosp. VII. 8: Ewer's Oper'n. of the H. Sp., Lec. II: Hutchings, on the Holy Ghost, Lec. IV.*

2. The manner of His descent was symbolic. (a.) The fire signified the penetrating, purifying and transforming effect of His presence and work: (b.) The form of the fire, having one body but tongues distributed to the head of every person, showed that the members of the Church were to possess divers gifts proceeding from the same Spirit. *Moberly's Bamp. Lec. pp. 36-40: Hutchings, 99-124. esp. 111-115.*

3. The descent of the Holy Ghost upon the disciples made the society or ἐκκλησία, into which Christ had gathered them, to be the Catholic Church and mystical extension of the Body of Christ, by means of whose organization that Body is identified. In the Church the conditions of the special presence of the Holy Ghost on earth

are found, and from her proceeds every influence of the Spirit among men, whether immediate or remote. Thus the Church becomes the pillar and ground of the truth, the source of grace and holiness, and the ark of human safety. *Moberly's Bamp. Lec., 29, 30: Staley's Cath. Church, I. v: Hutchings, 128 et. seq: Milligan, on the Ascension, 179-183, 209-212: Ewer, 80, 81.*

4. The work of the Holy Ghost in the Church is four-fold. (a.) As Life-giver He vitalizes the whole Church by uniting her to the glorified Body of Christ and by filling her with His own presence; and both regenerates and sustains her members, whom He engrafts into the Body of Christ by Baptism and feeds with the Flesh and Blood of Christ in the Holy Eucharist (John III. 5. 6: Rom. VIII. 15, 16: I. Cor. VI. 11: Tit. III. 5): (b.) As Illuminator, He guides the Church into all truth; enabling her to discharge her dogmatic office securely, inspiring her Sacred Scriptures and sacramentally elevating the spiritual understanding of her faithful members (John XIV. 26: XVI. 13: I. Cor. II. 10, 11: II. Tim. III. 16: II. Pet. I. 21): (c.) As Sanctifier, He makes the Church the channel of actual and habitual grace to her members (Q. 137. 5-8) and

both cleanses and sanctifies them through the instrumentality of her Sacraments and discipline (I. Cor. VI. 11: III. 16, 17, Gal. V. 16: Ephes. IV. 12: II. Thess. II. 13: I. Pet. I. 2): (d.) As Advocate, *Παράκλητος*, He pleads with men and aids them in their devotional approaches to the Father (Rom. VIII. 26, 27). *Pearson, 577-583: Ewer, pp. 59-78: Hutchings, 138-169, 232-238.*

5. The Holy Ghost ordains the members of the Church to different offices, ministerial and lay (Acts XX. 28: cf. Ephes. IV. 11: John XX. 21, 22: I. Cor. XII. 28). These offices are permanent, and represent the divinely instituted organization of the Church. They signify the particular parts which her members discharge in her corporate and sacramental functions. The Church can be distinguished from this organization, but cannot be divorced from it. She is in fact identified by means of it. *Moberly, p. 44: Palmer on the Church, Vol. I. 161-165: Pearson, 585: N. Y. Church Club Lec. 1895, Lec. V.*

6. Besides the gifts of saving and sanctifying grace in general and those gifts by which the faithful are ordained and fitted for their various corporate offices, the Holy Ghost bestows special

gifts for special purposes—such as miraculous gifts, which are given when the conditions are such as to make them necessary; and those personal endowments of grace which fit individual men for their particular vocations and lines of spiritual growth (I. Cor. XII). *Moberly, pp. 40-44: Palmer, Vol. I. 144, 145: Hutchings' Lec's. V. VI: Ewer, III. IV. esp. pp. 98-103, 119-125.*

CHAPTER XXIII.

THE CHURCH.

Question 126.

What is the Church?—The Church is (a.) the Body of Christ: (b.) the ecclesia or chosen people: (c.) the kingdom of God. *Palmer, P. I. ch. I: Notes and Questions from Pusey, 72-91: Pearson's Ap. Creed, Art. IX: Grueber's Kingdom of God: Churton's Foundation of Doctrine, ch. II. pp. 56-61: Maclear's Introd. to the Creeds, ch. IX: Norris' Rudiments, I. v: Schouppe, El. Theolog. Dog. III. 79, 80, 91, 96-110: Hammond's The Christian Church, What Is It: Moehler's Symbolism, §§ 36-51: Ewer's Oper'n. of the H. Sp. pp. 15-25: Dix's Authority of the Church, Lec. I.*

2. The Church is called the Body of Christ (Ephes. I. 22, 23) because of her mystical union with Christ and vital relation to Him. The name signifies that (a.) she is the embodiment of those supernatural conditions on earth, by means

of which the Holy Ghost extends to men the Flesh of Christ. He Himself abides in her for the salvation, sanctification and glorification of her members: (b.) Those who become members of the Church, in Baptism, become members of Christ's Body, of His Flesh and of His bones (Eph. V. 30): (c.) The saving grace which flows from the glorified Flesh of Christ is given in and by means of the Church: (d.) The relation between Christ and His Church is organic, perpetual and unalterable, so that none can be lost who remain faithful to her. *Forbes' N. Creed, 271-273: Mason's Faith of the Gosp. VII. 9: Schouppe, VIII. 378-380: Staley's Catholic Church, I. iv: Hooker's Ec. Pol. I. 15. 2: Blunt's Theol. Dic., "Body Mystical": Cotterill's Genesis of the Church, ch. XIII.*

3. The Church is called the ecclesia, ἐκκλησία, because her membership consists of those who are called of God, and adopted as His children and heirs of everlasting life. The name teaches that (a.) her origin was due—not to any human act of organization, but—to Divine operations and a Divine ingathering of the elect: (b.) The mark by which the elect are distinguished in

Holy Scripture is membership of the Church by Baptism, although ultimate salvation requires further conditions. *Pearson, 592-599* (gives N. T. instances): *Schouppe, III. 72-78: Blunt's Theol. Dic., "Church."*

4. The Church is called the Kingdom of God, because its organization and institutions signify the method which God employs in exercising His sovereignity over the saints. Thus: (a.) The Head of the Church is God, in the Person of Christ: (b.) Her Ministers are the Ministers of God, and bear His authority delegated to them, in accordance with the terms of their commission: (c.) Her organization and the methods of succession in her Ministry are Divine, and cannot be altered by the will of man: (d.) The Church has a visible organization of Divine appointment, by reason of which she is a visible kingdom (S. John III. 3, 5: Ephes. V. 23, 24: S. John XV. 16). *Denny's Studies, 184-187: Sadler's Church Doctrine, ch. VII: Hammond's Christian Church, ch. XVIII.*

5. The Church has also been called (a.) the *Bride of Christ* (Psa. XLV: Rev. XIX. 7, 8), because of her perpetual and intimate union with Christ, her fruitfulness, and her final occupation

of His heavenly mansions: (b.) the *City of God* (Psa. XLVI. 4, 5: LXXXVII: CXXII), because God is known in her midst and obeyed: (c.) the *ark of the Covenant* and the *ark of safety* (cf. I. Pet. III. 20, 21), because in her are treasured the charter of the Covenant of grace and the means of receiving its benefits: (d.) the *pillar and ground of the truth* (I. Tim. III. 15), because the Gospel is committed to her for transmission and defence: (e.) the *source of grace,* because she is the Body of Christ, and the grace of God is bestowed upon men by means of her Ministry (Col. I. 18-23: II. 19): (f.) the *communion of saints,* because those who are sanctified are associated in her fellowship (Jerem. XXXIII. 16: Acts II. 47). *Staley's Cath. Church, I. i-iii, III. i, ii: Schouppe, III. 92-95, 195-202.*

6. The Church as a visible kingdom is identified in her totality and parts by means of her notes. The chief of these are her unity, holiness, catholicity and apostolicity. No religious body should be reckoned as one of her true branches which does not possess them. *Palmer, I. ii: Staley's Cath. Church, II. iv: Grueber's Kingdom of God, 7-9: Churton, 61-67: Schouppe, III. 47, 187-194.*

Question 127.

How is the Church visible?—The Church is visible because she is a society which can be distinguished by visible marks and possesses visible membership, organization and institutions (Isa. II. 2: Dan. II. 35, 44: Matt. V. 14: XVIII. 17: I. Cor. VI. 4: XI: I. Tim. III: Tit. I). *Palmer on the Church, I. iii: Forbes' 39 Arts. XIX. 265-267: Staley's Cath. Church, III. v. 87-90: Mason's Faith of the Gosp. VII. 9: Sadler's Second Adam, XIII: Church Doc., ch. III. § 1: Norris' Rudiments, 122, 123: Maclear's Introd. 222, 223: Schouppe, III. 79-86, 215-221: Moehler's Symbolism, §§ 45-51: Hammond's Christian Church, ch. XV., XVI: pp. 235-238: Gore on the Ministry, ch. I: Hooker's Ec. Pol., III. 1. 3, et seq: V. 68. 5-7.*

2. Her membership may vary but is visible, because (a.) her members are made such by the visible rite of Baptism: (b.) They are officially recognized and controlled by visible acts of communion and discipline: (c.) None of her members cease to be such, even though excommunicate, until the day of judgment, when their exclusion will be visible to all: (d.) Her great

Head, Jesus Christ, is visible in His glorious Manhood to those who have entered Paradise. The visibility of the Church does not, of course, signify that all men can before the last day see and distinguish all her members, but that her members on earth are visible by nature, and can be distinguished by visible means. Those who are in the Church Expectant and the Church Triumphant are, of course, invisible to those on earth.

3. Her organization is visible because it is founded upon the Apostles and Prophets, Jesus Christ Himself being the chief corner stone (Ephes. II. 20); and it ever continues to be perpetuated and focused in a visible Ministry of Bishops, Priests and Deacons, by means of the Apostolic succession which Christ ordained. As has been shown, the Head of that organization is visible in Paradise, at the same time that the Ministry which He visibly appointed is visible on earth (Q. 122. 2).

4. The Church possesses visible institutions of permanent nature, *e. g.:* (a.) her Sacraments, whereby Christ has ordained the bestowal of grace until the end of the world: (b.) her com-

mon worship, in which her members are required in Holy Scripture to participate (Acts II. 42: Heb. X. 25): (c.) the Lord's Day, which is a distinctive institution of the Church, the observance of which characterizes her members (Acts XX. 7: I. Cor. XI. 1, 2: Rev. I. 10): *Hessey's Bamp. Lec's., Lec. I:* (d.) her discipline, which, of course, she can administer to those only who are visibly her members.

5. The distinction between the visible Church and an invisible one consisting of holy persons only, is not scriptural. (a.) No Biblical passage can be quoted in which it is recognized: (b.) No one is spoken of in the New Testament as a member of the Church for which Christ died, who is not also a baptized member of the visible society established by His Apostles: (c.) Our Lord's command to hear the Church (Matt. XVIII. 17) implies that there is but one Church to hear and that a visible one: (d.) The New Testament describes the visible Church as exercising a spiritual discipline (cf. I. Cor. V) which would be impossible if she were not the Church which the Holy Ghost resides in and sanctifies. The only Church of Christ to which either holy or sinful persons belong is visible and always will

be so. Some use the phrase invisible Church in an orthodox sense, but in an un-natural one. They mean that, since we cannot discriminate between the holy and sinful members of the Church, we cannot see how many of her present members will remain in her after the day of judgment. Christ clearly intended, however, that sinners as well as the righteous should be retained in His Church until the end of the world (S. Matt. XIII. 37-42, 47-49: Q. 129). *Palmer: Staley's Cath. Church, 87-90: Schouppe, III. 48: Moehler, § 49.*

Question 128.

What is the Unity of the Church?—The Unity of the Church is (a.) her numerical oneness: (b.) her indivisibility: (c.) her homogeneity, or the generic likeness of her local branches or communions. This Unity is made visible by means of inter-communion and coöperation in charity. It is obscured, though not destroyed, by schism. *Palmer on the Church, I. iv, v: Pearson on the Creed, Art. IX. pp. 599-603: Grueber's Kingdom of God, 27-37: Church Militant, 116-121: Forbes' N. Creed, 274-291: Mason's Faith of the Gosp., VIII. 2: Churton's*

Foundation of Doc., II. pp. 68-75: Schouppe, III. 222-234: Maclear's Introd. to the Creeds, 223-226: Hammond's Christian Church, pp. 35-48, 73-83, 182-193: Hutchings on the Holy Ghost, 128-146, 168: Pusey's Eng. Church True, 18, 19, 44-63: Hooker's Ec. Pol. III. 1. 2, 3.

2. There never can be but one Body of Christ, one Chosen People and one Bride. Therefore, there can be but one Church, *viz.,* that visible Kingdom which was founded upon the Apostles and Prophets. There may, of course, exist in this kingdom various congregations and more or less mutual independence of territorial jurisdiction, according to human arrangement, and for greater convenience in the execution of the Apostolic commission. In this sense only does the New Testament speak of more than one Church (*e. g.,* Acts IX. 31: XVI. 5: II. Cor. VIII. 19, 23, 24: XI. 28: Rom. XVI. 4: Gal. I. 22: Rev. I. 4). The entire Church is there spoken of as one (S. Matt. XVI. 18: I. Cor. XII. 28: Gal. I. 13: Ephes. I. 22, 23: III. 10, 21: V. 23-32: Phil. III. 6: Col. I. 18, 24: Heb. XII. 23. cf. Psa. CXXII). *Palmer, pp. 68, 69.*

3. Since the Church is one, wherever and

and however established and represented as to jurisdiction, there must exist a generic likeness between her various organized parts or communions. This likeness appears in (a.) a common and three-fold Ministry, which receives its mission and authority through the Episcopate by unbroken succession from the Apostles: (b.) a common or Catholic Faith—the Faith once for all delivered to the saints (Jude 3)—which contains much that has been lost by those who have broken away from the Apostolic Ministry: (c.) common Sacraments, including the two greater ones and the five lesser ones: (d.) a common mode of worship or Liturgy, which is the same in its general outline, whatever variations occur in phraseology, in every Communion of the Catholic Church (cf. Acts II. 42): (e.) common institutions and practices—*e. g.,* the arrangement of the Christian year, and the rule of fasting Communion—which help to form an atmosphere and ἦθος peculiar to the Catholic Church. These points of likeness are only found in Catholic Communions, which they identify as parts of the one Church which Christ came to establish. *Palmer, p. 71: I. v. 2, 4, 5: Pearson: Staley's Cath. Church, II. v.*

4. The essential Unity of the Church can be obscured by rupture of visible inter-communion between local branches, but it cannot be broken. All those Communions which preserve the Apostolic Ministry and the generic characteristics of the Church are parts of one organism, of which Christ is the Head and the Holy Ghost is the Sanctifier and Illuminator. *Palmer. I. iv. 3: Pusey, 58, 59.*

5. The act by which the Church's visible unity is broken is called schism. It is of two sorts: (a.) *internal,* or schism *in* the Church, a rupture of visible inter-communion between true branches of the Church, such as exists between the Eastern and Western, and between the Roman and Anglican Communions: (b.) *external,* or schism *from* the Church, a revolt of individuals from the Apostolic Ministry and fellowship, followed by the formation of rival societies and ministries of human devising which differ in kind from those of the Church. Such schism exists in the Protestant world. *Mason, VIII. 2.*

6. Schism is (a.) *formal,* when caused by wilful action known to be inconsistent with visible unity: or (b.) *material,* when not intentional.

The spirit of schism, which is a lack of charity, is sinful; but has troubled all parts of the Church for ages, and must be remedied before a restoration of visible unity can be looked for. Such a restoration must be sought—not only because of the great increase of conversions which will follow, but also—as an end in itself, since visible unity is a necessary part and expression of charity in the Church, the chief of Christian virtues. The formal responsibility for schism now rests with the papal see, the claims of which make visible unity impossible; and with modern sects, the very existence and inspiring principles of which are schismatic. *Palmer, I. iv. 1-3: I. xiii. 2: pp. 415, 416: Staley's Cath. Church, III. iv: Forbes' N. Creed, 284-291.*

Question 129.

How is the Church Holy?—The Church is holy (a.) by nature and endowment: (b.) because of her destiny: (c.) in her work, which is to sanctify sinners. *Palmer on the Church, I. vi: XIII. 3: Pearson on the Creed, Art. IX. pp. 606-610: Forbes' N. Creed, 277-299: Schouppe, El. Th. Dog., III. 235-248: Maclear, Introd. to the Creeds, 226-229: Mason's Faith of the Gosp.,*

VIII. 3: Churton's Foundation of Doc. pp. 76-80: Hammond's Christian Church, ch. IV, XI, XV. v, XVII, XVIII.

2. By nature the Church is the Body of Christ, and for that reason participates in the holiness of Christ, her Head. The Holy Ghost dwells in her, sanctifies her, and makes her the source of holiness to her members (Q. 126. 2).

3. The destiny of the Church is to enjoy eternal blessedness in the presence of her Lord, as the Bride of the Lamb. And it is prophesied, that, as a necessary prerequisite to such glory, she shall be cleansed so as to be holy and without blemish, "not having spot, or wrinkle, or any such thing" (Ephes. V. 26, 27). *Pearson, 607-610: Hammond, 149, 150.*

4. The chief work of the Church is to gather in the elect in order to sanctify them. She has been established, not only to teach righteousness, but that she may be the medium and immediate source of sanctifying grace in Christ to her members. This is not true of humanly devised sects. Their preachers do not claim to convey sanctifying grace; and whatever holiness may appear in such bodies is that of individuals simply, and is derived from their Baptism and from special

mercies of the Holy Spirit. Such bodies have no *corporate* sanctity, and the holiness of a sectarian is of less glorious nature than that of a Catholic saint. *Mason: Haddan's Apostolical Succession, 72, 73: Hammond, IV. iii: XI. iv.*

5. The nature of the Church's work is such that her earthly membership is made up of sinners, for whose sanctification she is working. This work is not completed in this life, so that the Church Militant must ever contain and cherish sinful men. She cannot reject them unless they openly repudiate the way of progress towards perfection which she sets before them; and she is often obliged to tolerate what she does not sanction, for fear of rooting up good wheat with the evil tares. In short, the presence of sinners in the Church is a proof, not of the Church's lack of holiness, but of her perseverance in the work of calling sinners to repentance, and of providing them the means of recovery from sin (Q. 127. 5: St. Matt. XIII. 24-30, 37-43, 47-50: XXII. 10-14: II. Tim. II. 20: cf. I. Cor. I. 2 w. III. 3, V. 1, and VI. 1, 6, 7: Acts II. 47). *Pearson, 607-610: Palmer, I. xiii: Schouppe, III. 48, 176-182: Hammond, pp. 31-34: XI. iii: pp. 243-246: Hooker's Ec. Pol. III. 1. 7 et seq.*

QUESTION 130.

WHAT IS THE CATHOLICITY OF THE CHURCH?—The Catholicity of the Church is (a.) its universal mission: (b.) its universal adaptability: (c.) the completeness of its teaching: (d.) the fact that her membership includes all baptized persons (Gen. XXII. 18: XXVI. 4: XXVIII. 14: Psa. II. 8: XXII. 17: LXXII. 8, 17: Isa. II. 2: XXVII. 6: XLIII. 5-7: XLIX. 6: S. Matt. XIII. 47: XXVIII. 19, 20: S. Luke XXIV. 47: Acts I. 8: Rom. X. 18: Rev. VII. 9). *Palmer on the Church, I. vii: Pearson on the Creed, IX. 610-620: Forbes' N. Creed, 279, 280: Schouppe, El. Th. Dog., III. 249-257: Hammond's Christian Church, ch. XXI, XXII: Mason's Faith of the Gosp., VIII. 4-7: Churton's Foundation of Doc., 80-85: Maclear's Introd. to the Creeds, 229-233.*

2. The Church possesses universal mission, for she has been commanded to make disciples of all nations, and to baptize all who accept her teaching. No other body has received this charge, so that her mission is also exclusive, and she cannot recognize the work of any other organization as a sufficient substitute for her own. Her field is the world, and no one has the prom-

ise of finding Christ beyond her pale. *Hammond, pp. 246-250: Pearson, 616-618.*

3. The Church is adapted in its constitution, Sacraments and teaching to meet the necessities of all sorts and conditions of men; so that no one need fail to find in her whatever he needs of truth and grace. When she has failed to reach and elevate men, it has been because the proper moral conditions have been wanting—not because of any imperfections in her nature or equipment. *Pearson, 617.*

4. The Holy Ghost was given to the Church to guide her into all truth (S. John XVI. 13), and every doctrine which is necessary to be believed for salvation has been committed to her for proclamation, transmission and defence. Furthermore, the guidance of the Holy Ghost enables the Church to assimilate, in due time, every true result of scientific research, and to see that such results are but new unfoldings of a totality of truth of which her Faith is the *nexus* and interpretive principle. *Pearson, 616.*

5. Baptism, when administered with the proper matter and form, admits its subjects into the Catholic Church. All Christians on earth, including schismatics, are members of that

Church by reason of their Baptism and are subject to her spiritual jurisdiction whether they recognize the fact or not. In a true sense, therefore, the terms Christian and Catholic apply universally to the same persons. All Christians are Catholics, and the Church is Catholic because all Christians belong to her. Not even death can of itself (cf. Q. 127. 2 c) exclude the baptized from her membership, for the Church extends to the departed and into Paradise; being called, for that reason, by the triple name of "the Church Militant, the Church Expectant and the Church Triumphant" (Heb. XII. 1, 22, 23). *Forbes' N. Creed, 269-271.*

6. The note of Catholicity is defined erroneously in two ways: (a.) as signifying that the Church actually reaches all mankind. The fact is otherwise. Yet the Church was as truly Catholic on the day of Pentecost as she has been at any time in her history. She is Catholic by nature—not by success: (b.) as signifying that she is liberal and tolerant of diversity of doctrine; whereas she is bound to maintain the totality of revealed truth, and she cannot acquiesce in any variation from it without obscuring her Catholicity.

Question 131.

What is the Apostolicity of the Church? —The Apostolicity of the Church is its visible continuity and identity with the Church which was established by the Apostles, secured by means of the Apostolic Succession of the Historic Episcopate (S. Matt. XXVIII. 18-20: S. John XX. 21: Acts II. 42: XX. 28: I. Cor. XII. 28: Ephes. II. 20: I. Tim. V. 22: II. Tim. I. 6: Rev. XXI. 12-14). *Palmer on the Church, Vol. I. p. 133: I. iii: Forbes' N. Creed, 280-284: Mason's Faith of the Gosp., VIII. 8: Maclear's Introd. to the Creeds, 233-236: Schouppe, III. 258-263: Haddan's Apostol. Succes., esp. pp. 9-19, and ch. III: Gore on the Ministry, ch. II.*

2. The continuity of the Church appears, not only in the unbroken succession of her Ministry from the Apostles, but also in (a.) her Apostolic institutions and Sacraments, which she has preserved in their integrity from the beginning: (b.) her Apostolic form of worship or Liturgy (Acts. II. 42), which is preserved with the same fundamental outline which it had in primitive days in every true Communion of the Church throughout the world. *Wilberforce, Holy Euchar-*

ist, 32-41: (c.) her Faith once for all delivered to the saints through the hands of the Apostles (Jude 3: cf. I. Cor. IV. 1, 2: Gal. I. 8-12: II. Tim. II. 2: II. John 10), and preserved without change of substantial contents through all subsequent developments of theological phraseology (Q. 13). *Hall's Historical Position of the Episcopal Church, esp. pp. 7-47.*

3. This continuity is secured by means of an unfailing perpetuation, from generation to generation, of the Ministry which Christ ordained to represent Him until His second coming—*i. e.,* by means of the Apostolic Succession. This succession is essential for the preservation of the Divine constitution of the Church and of the authority and sacramental powers committed by Christ to her Ministry. This authority and power is supernatural, and comes from above; and the means by which it is received and transmitted must be that which was ordained by Christ in the beginning, *viz.,* Apostolic transmission. That such transmission has taken place is one of the most certain facts of history. *N. Y. Church Club Lectures of 1895, Lec. V: Palmer, Vol. I. 161-178: Sadler's Church Doc., ch. VII. esp. pp. 301-313: 316, 317: Haddan's Apostol. Succes. esp. ch. V:*

Grueber's Kingdom of God, 9-14: Church Militant, 13-20: Churton's foundation of Doc., 84-95: Eagar's Ministry of the New Testament: Timlow's Plain Footprints: Blunt's Theol. Dic., "Apostolical Succession."

4. This transmission has been through an order of men called Bishops. The titles of Presbyter and Bishop appear to have been variously applied in the first century; but, so soon as their use had become fixed, the term Bishop, ἐπίσκοπος, signified one who had in fact received the power of exercising and transmitting the Apostolic Ministry. The term Presbyter, πρεσβύτερος, thenceforth signified one who had received the power of exercising but not of transmitting that Ministry. It is unnecessary to go back into remote antiquity to decide whether non-episcopal bodies have perpetuated the Apostolic Ministry. The question to be answered is, Did the founders of these bodies receive the power of ordaining successors to the Apostles? They did not, for they were called Presbyters simply, and the title by which those were signified who were, in fact, given such power was that of Bishop. The issue is one of modern facts as well as of ancient names. *Sadler's Church Doc., pp. 313-316: Haddan, ch. IV:*

N. Y. Ch. Club Lec. 1895, V: Lightfoot's Dissertation on the Ministry: Gore's Ministry of the Christian Church, ch. III–VI: Hooker's Ec. Pol. Bk. VII: Blunt's Theol. Dic., "Bishop," "Episcopacy": Dix's Authority of the Church, Lec. IV.

5. The Communions of the East which accept the seven Œcumenical Councils, the Roman, and the Anglican Communions are true branches of the visible Church founded by Christ and His Apostles. They possess a generic likeness to each other, and the schisms which prevent intercommunion are internal simply (Q. 128. 5). They all set forth the holy life and dispense the mysteries of sanctifying grace, seeking and saving those who are lost. They have retained the Catholic Faith in its entirety and embrace all sorts and conditions of men. Finally they retain the Apostolic Ministry, which they have received by unbroken succession from the beginning, and preserve the Apostolic institutions, Sacraments and worship. This cannot be said, however, of Protestant sects, which, therefore, in their organized capacity, are not parts of the Church of Christ. *Palmer, p. 133: I. xiii. 4: Hammond's Christian Church: Eng. Noncon-*

formity and Christ's Christianity. As to the doctrine of the Church of England and her maintenance of Apostolic Succession, see *Haddan, ch. VI–VIII: Denny, Anglican Orders: Smith, English Orders: Denny and Lacy, De Hierarchia Anglicana: Butler, Rome's Tribute to Anglican Orders.*

CHAPTER XXIV.

THE OFFICES OF THE CHURCH.

Question 132.

What are the Offices of the Church?—The Offices of the Church are the Prophetic, Priestly and Kingly. *Moberly's Bamp. Lec., pp. 45 et seq: Churton's Foundation of Doc., 95-99: Liddon's Clerical Life and Work, XI: Schouppe, III. 119-122: Mason's Faith of the Gosp. VIII. 9.*

2. The Offices of the Church are the earthly counterparts of the Offices of Christ in heaven, because the Church's Ministry has been ordained to represent Christ on earth until the end of the world (S. Matt. XXVIII. 18-20: S. John XX. 21-23). What He is doing above under heavenly conditions the Church is participating in below, under earthly conditions ordained by Christ and sanctified by the Holy Ghost. *Schouppe, III. 123-128.*

3. The Church's Offices are executed by her three-fold Ministry, and to this Ministry Christ's mission on earth has been delegated (Q. 131). But this ministry represents the whole Church, *in et pro ecclesia,* and the laity have a real part in what the Ministry performs (I. Pet. II. 9). *Schouppe, III. 129-159: Moberly: Forbes' 39 Arts., XXIII.*

Question 133.

What is the Church's Prophetic Office?—The Church's Prophetic Office is (a.) to bear witness to the truth which has been revealed to her by her Head: (b.) to set forth and interpret the Sacred Scriptures: (c.) to drive away all erroneous and strange doctrines from her bounds: (d.) to set forth explicit and authoritative phrases or dogmas, such as will afford the means of distinguishing between her Faith and every perversion of it (cf. Chap. II). *Palmer on the Church, I. v. 1: III. iii, v: IV. i-ix: Moehler's Symbolism, §§ 38-42: Grueber's Church Militant, 4-13: Moberly's Bamp. Lec. III, IV: Forbes' 39 Arts. XIX-XXI.*

2. As Christ came into the world to bear witness to the truth (S. John I. 14, 17: VIII. 12,

18: XIV. 6: XVIII. 37: Col. II. 3, 9: Rev. I. 5), so the Church must also proclaim it, and that with authority—the authority committed to her in the beginning (Qq. 10, 132). She must also take such measures as lie within her power and prerogative to maintain the truth—the Faith once for all delivered—and preserve the knowledge of it within her bounds until the end of the world. *Forbes, XIX. 267, 268.*

3. Accordingly she sets forth her canonical Scriptures, to be read continually in her services, as containing her Faith and as able to make those who accept that Faith "wise unto salvation." She declares their supernatural inspiration and profitableness for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works (II. Tim. III. 15-17). She does not give license to private interpretation, however, but herself sets forth and hands down the Faith and life which the Scriptures were inspired by the Holy Ghost to irradiate and confirm (II. Pet. I. 20, 21: I. Tim. III. 15). *Palmer, III. iii, v: Schouppe, IV. 130-179: Moehler's Symbolism, 39-42: Forbes, VI. 98-102: Mason's Faith of the Gosp. VIII. 5-7.*

4. She may not sanction or tolerate novel and heretical teaching on the part of those who are ordained to preach the Word, but must exclude obstinate heretics from her Ministry, and must determine by authoritative phrases the premises of permissible teaching and speculation (cf. Qq. 9: 10. 4, 5: 13). *Palmer, IV. i-ix: Forbes, VIII. 130-137: XIX. 270-277.*

5. The truth which the Church is commissioned to teach is both doctrinal and moral; and includes the manner of life to which her members are called, as well as the supernatural facts which give significance and value to that life. Her prophetic authority pertains to every religious truth which is necessary to be known for salvation (Q. 12. 1). *Palmer, I. v. 1.*

6. The Church's Prophetic Office was committed in the beginning to the Apostles and their successors (Q. 131, 132. 3). Therefore, the dogmatic authority of the Church resides primarily in the universal Episcopate, in which all the Ministerial powers of the Apostles are lodged.

Question 134.

What is the Priestly Office of the Church?—The Priestly Office of the Church is

two-fold: (a.) to offer the Eucharistic Sacrifice: (b.) to administer manifold gifts of grace by means of the Sacraments. *Hall's Historical Position of the Episcopal Church, 53, 67-71: Liddon's Univ. Sermons, 2nd Series, X: Carter on the Doc. of the Priesthood: Notes and Questions from Pusey, 184-191: Dix's Authority of the Church, Lec. III.*

2. It is by means of the Eucharistic Sacrifice that the Church participates, under earthly conditions, in the heavenly oblation which Christ perpetually makes above. In it she (a.) *offers* herself to the Father, in sacramental union with Christ, under the signs of bread and wine, these signs being made effectual by being converted into the Body and Blood of Christ: (b.) makes a *memorial* of the death of Christ, whereby her oblation becomes acceptable to God: (c.) offers her bounden duty and *service* of adoration, praise, thanksgiving and intercession for all men (Q. 150).

3. The Church dispenses, by means of her Sacraments, those gifts which Christ has won for men (Ephes. IV. 8). Thus (a.) in Baptism, she incorporates men into the Body of Christ, removing the guilt of original sin, and imparting a new

life which, under the conditions of faith and repentance, will ultimately purge out all the old leaven of wickedness: (b.) In Confirmation, she completes the grace of Baptism by imparting the Holy Ghost and His seven-fold gifts: (c.) In the Holy Eucharist, she nourishes the regenerate with the Bread from heaven, the Body and Blood of Christ, and applies the benefits of Christ's death: (d.) In Penance, she absolves penitents from post-baptismal sins which hinder the reception of grace: (e.) In Order, she perpetuates the Apostolic Ministry, by which her means of grace are administered: (f.) In Matrimony, she blesses the union of man and wife, and sanctifies it to be a type of the mystical union between Christ and His Church: (g.) In Unction of the Sick, she heals the body, when God so wills, cleanses the soul from the effects of sin, and imparts grace to bear physical pain and the agony of death.

QUESTION 135.

WHAT IS THE KINGLY OFFICE OF THE CHURCH?—The Kingly Office of the Church is the maintenance of Christ's sovereignty over the elect whom the Church has brought to birth as His Bride in the waters of regeneration, by

means of (a.) her power of binding and loosing: (b.) her spiritual discipline: (c.) her legislation: (d.) her precepts. *Schouppe, III. 53: Blunt's Theol. Dic., "Discipline, Ecclesiastical."*

2. The authority to forgive sins on earth has been given to men (S. Matt. IX. 5-8), and lodged in the administrative hands of the Apostolic Ministry (S. Matt. XVI. 19: XVIII. 18: S. John XX. 21-23); subject, however, to the same conditions which are required in heaven, *viz.,* repentance, whereby we strive to forsake sin, and faith whereby we steadfastly believe the promises of God.

3. To secure the conditions of forgiveness, and to protect the faithful from evil examples, the Church has authority to discipline obstinate and notorious offenders by penance and excommunication (Art. XXXIII: S. Matt. XVIII. 15-18: Tit. III. 10). Yet she cannot repel all sinners from the Holy Communion, lest she pull up the wheat with the tares (S. Matt. XIII. 24-30) and lest she defeat one of the chief ends of that Sacrament, the sanctification of sinners (cf. Q. 129. 5). *Churton's Foundation of Doc., 99-102: Forbes' 39 Arts. XXXIII: Palmer on the Church, Vol. I. 101-104.*

4. The Church hath authority in controversies of faith, in rites and ceremonies, and in morals (Art. XXXIV). This authority is exercised in councils and by legislative enactments, as well as by personal discipline. Thus her Decrees of Faith, Canons, Service Books, Judgments and Precepts are binding upon the consciences of all her members. *Forbes' 39 Arts., XXXIV: Dix's Authority of the Church, Lec. II.*

5. The precepts of the Church are the personal rules of life which are contained or implied in the Church's Canon law and Service Books, and which should be observed by all the faithful. Bishop Cosin sums them up as follows: (a.) to observe the Festivals and Holy days appointed: (b.) to keep the Fasting days with devotion and abstinence: (c.) to observe the ecclesiastical customs and ceremonies established: (d.) to attend the public services and offices of the Church, unless there is a just reason to the contrary: (e.) to receive the Eucharistic Sacrament with frequent devotion, and three times a year at least, of which times Easter shall be one; "and, for better preparation thereunto, as occasion is, to disburden and quiet our consciences of those sins that may grieve us, or scruples that may trouble

us, to a learned and discreet Priest, and from him to receive advice, and the benefit of absolution." *Treasury of Devotion, pp. 2, 3.* The end of these precepts is advance in holiness; and they imply, of course, the binding force of moral and civil law. *Cat. of N. Bulgaris, p. 280.*

QUESTION 136.

WHAT DOES THE CHURCH POSSESS IN THE EXERCISE OF HER OFFICES?—The Church possesses authority, infallibility and indefectibility in the exercise of her Offices. *Schouppe, III. 50-53, 203-214.*

2. The *authority* of the Church consists in the right and power of her Bishops and other Ministers to govern and teach the faithful and administer the Sacraments. This authority is based upon the mission given to the Apostolic Ministry by Christ, extends over all who are baptized unto her membership, and is incapable of compromise or surrender (cf. Q. 130. 2). *Schouppe, III. 53: Blunt's Theol. Dic., "Authority of the Church."*

3. The *infallibility* of the Church signifies the impossibility that she should forsake the true faith, or err œcumenically in the exercise of her dogmatic office. Particular Churches and even

general councils may err and teach heresy. The Catholic Church cannot be committed to such errors, however, but will inevitably disavow every heresy, since she is guided by the Holy Ghost into all truth (Q. 125. 4 b). *Schouppe, III. 52, 210-214.*

4. The *indefectibility* of the Church is her perpetuity, and the impossibility that the gates of hell should prevail against her. Her Lord has promised to be with her until the end of the world; and the vitality which is imparted to her by the Holy Ghost enables her to live through every peril, and to be the permanent source of life and holiness to the faithful to the end of time (S. Matt. XVI. 18: XXVIII. 20: Psa. XLVIII. 8). *Palmer on the Church, I. i. 2: Vol. I. 150: Pearson on the Creed, 604-606: Schouppe, III. 51, 203-209: Hutchings on the Holy Ghost, 161, 162.*

5. These attributes make the Church to be the true and only ark of safety for souls (Q. 126. 5. c); and, since her predestination to future glory is absolute (Q. 139. 4), no one can fail to attain to heavenly life who perseveres in faithfulness to her life and doctrine. *Staley on the Cath. Church, I. iii.*

PART VI.—THE MEANS OF GRACE.

CHAPTER XXV.

THE DOCTRINE OF GRACE.

Question 137.

What is Grace, and how is it distinguished? —Grace is a free and special gift of God, bestowed upon rational creatures, and pertaining in some manner to everlasting life. It is distinguished as external and internal, actual and habitual, prevenient and concomitant grace. *S. Thomas. Sum. Th. I. II. 109-113: Forbes' 39 Arts. X. pp. 156-160: Schouppe, Tr. IX: Blunt's Theol. Dic., "Grace": Percival's Digest, 93-96.*

2. Grace is said to be *free* because it is given, in the first instance, without pre-existing merit on our part, by the pure bounty of God. Man cannot earn grace before it is given, but God gives us to will as well as to do His good pleasure (Phil. II. 13). Apart from internal grace our natural propensities are evil (Qq. 90. 3: 91. Rom.

VIII. 7, 8: I. Cor. II. 14: Gal. V. 16-21: Ephes. II. 3-5); but the effect of such grace is to emancipate our wills and to give them freedom, power and impulse to will the good (Ezek. XXXVI. 27: Rom. VIII. 2-6: Gal. II. 22-24). Yet grace is not irresistible, for we can persevere in evil or return to it, and can fall from grace after it is given (Phil. II. 12, 13). *Schouppe, IX. 27-37, 94-176, 179-204, 206-211: Moehler's Symbolism, § 11: Thos. Strong's Manual of Theol., 308-317: Sadler's Justification of Life, IV.*

3. *External* grace consists in the influences which flow from the visible means by which God makes known to men the true path of life, and persuades them to walk in that path—*e. g.*, the reading of Holy Scripture, sermons, ecclesiastical environment, etc. External grace does not impart power or change the soul's condition, but influences men to use the power otherwise given them, and improves the external conditions of their progress. *Mason's Faith of the Gosp., IX. 2: Schouppe, IX. 19.*

4. *Internal* grace is a supernatural endowment imparted to the soul whereby its internal state is changed and its powers are enlarged. It

is supernatural, for men cannot produce its effects by unaided efforts of the original faculties of their nature. It is distinguished as habitual and actual grace.

5. *Habitual* grace is so called because it changes the state, *habitus,* of the soul, and its relation to God. Before such grace is given the soul is in a state of sin and alienation from God. By means of it the soul enters upon a state of sanctification and is justified before God. Therefore, it is frequently called *sanctifying* or *justifying* grace. Habitual grace is not imparted except by sacramental means. *Schouppe, IX. 20: Blunt's Theol. Dic., "Actual Grace."*

6. *Actual* grace is concerned with action, and is the grace which imparts power to live rightly —to resist temptation, work out our salvation, and fulfil our vocation in life according to the will of God. It is distinguished as prevenient and concomitant grace. *Schouppe, IX. 9-286.*

7. Actual grace is called *prevenient* when it is first given, before the will has responded and coöperated with it. Such grace is given to all men. It is called *sufficient* because by means of it men can turn towards truth and righteousness,

and obey such vocations as are providentially placed before them. *S. Thos. I. II. 111. 2, 3: Schouppe, IX. 25, 26: Thos. Strong, 312-317.*

8. Actual grace is called *concomitant* when the will of the recipient has begun to coöperate with it and conform to the Divine will. It is also called *efficacious,* not because it is irresistible, but, because, so long as the will coöperates with the grace of God, that grace enables us to avoid sin and make progress towards truth and righteousness. *S. Thos. I. II. 111. 2, 3.*

QUESTION 138.

WHAT IS JUSTIFICATION?—Justification is both *moral*—our renovation and sanctification through mystical union with Christ; and *forensic*—our acceptance by God as heirs of the reward of everlasting life, because of our renovation and for Christ's sake. In short it signifies the imparting to us of Christ's righteousness and the imputation to us of what has been thus imparted (Rom. IV. 22, 24). *Trid: Sess. VI. cap. VII: S. Thos. Sum. Th. I. II. 113: Forbes' N. Creed, 231-235: 39 Arts. XI, XII: Schouppe, IX. 35-46: 287-392, esp. 294, 295: Moehler's Symbolism, §§ 10-27: Pusey's Second Letter to Newman, pp. 57-*

69: Percival's Digest, 97-100: Pusey's Univ. Sermons, Vol. I. Ser. 5: Notes and Questions from Pusey, 29-32: Sadler's Justification of Life.

2. The only subjective cause of justification is a living faith, *fides formata* (cf. Rom. III. 26-IV. 25: Gal. II. 16: III. 8: Phil. III. 9 with S. James II. 14-26: Gal. V. 6), a necessary part and evidence of which is repentance and works worthy of repentance, springing from charity the chief of Christian virtues. When our Articles say (Art. XI.) that "we are justified by faith only," they must be taken to mean (a.) by a living faith, such as above described—not by mere intellectual assent or assurance, as the Lutherans hold (cf. Art. XII): (b.) that such faith is the only *subjective* foundation and *beginning* of justification, as distinguished from the objective causes given below. *Trid. Sess. VI. cap VIII, IX, XI: Mason's Faith of the Gosp., X. 6-10: Schouppe, IX. 302-309, 318-328: Moehler, §§ 15-20: Elmendorf, Elem. Moral Theol. Pt. II. Chap. I: Sadler, II, III.*

3. The *final* cause of justification is "the glory of God and of Christ (Rom. IX. 23: Ephes. I. 6-14: Phil. II. 10, 11) and eternal life" (S.

John III. 16, 17: Rom. VI. 22: Col. I. 27). The *efficient* cause is "the merciful God, Who freely cleanses and sanctifies, sealing and anointing with the Holy Spirit of promise, Who is the earnest of our inheritance" (Rom. VIII. 30, 33: I. Cor. VI. 11: Ephes. I. 13, 14: Tit. III. 5, 7). The *meritorious* cause is the Son of God, our Lord Jesus Christ, who merited justification for us by His obedience unto death and Sacrifice for the sins of men (Jerem. XXIII. 6: Rom. III. 24: V. 19: II. Cor. V. 19-21: Phil. III. 9: Heb. X. 10, 14). The *instrumental* causes are the Sacrament of Baptism (Tit. III. 5) and the glorified humanity of Christ (S. John VI. 49-58: II. Cor. V. 21: Col. I. 18-22: Heb. X. 14-20), into which we are incorporated by Baptism (Col. II. 12). The unique *formal* cause is "the justice of God (Rom. III. 26), not that whereby Himself is just, but that whereby He maketh us just, by the gift of which we are renewed in the spirit of our minds, and not only are reputed but are rightly called and are just, receiving justice in us, each according to his own measure, as the Holy Spirit divides to each as He wills, according to the proper disposition and coöperation of each" (I. Cor. XII. 11). *Forbes' 39 Arts. XI. pp. 176 et*

seq: Sadler's Second Adam, 211-218: Thos. Strong, Manual of Theol., 324-331: Forbes' Considerations, Bk. II.

4. Eternal life is fittingly called the reward of those who die in a state of justification (S. Matt. V. 12: XVI. 27: I. Cor. III. 8, 14: Heb. XI. 6: II. John 8: Rev. XXII. 12). The saints, therefore, in this sense at least, *merit* eternal life. Yet two truths must be remembered: (a.) The merits of the saints are *not proportionate* to the reward bestowed, and Holy Scripture describes eternal life as the *"gift of God"* (S. Luke XVII. 10: Rom. V. 15-18: VI. 23: Ephes. II. 8-10), since its value is greater than the deservings of the highest saints: (b.) The ability to merit in any sense or degree is the result of God's mercy and covenant. No man could have been in position to do works of meritorious value had not God sent His Son to die for him while he was yet a sinner, and provided for his sacramental participation in the merits of Christ through living faith in Him. *S. Thos. Sum. Th., I. II. 114: Forbes' 39 Arts. XII-XIV: Schouppe, IX. 351-392: Moehler, §§ 21-26: Blunt's Th. Dic., "Condignity," "Congruity": Percival's Digest,*

102-108: Hutchings on the Holy Ghost, 117-119: Forbes' Consid., Bk's. IV, V.

5. That we are made just in the sight of God by Baptism does not signify that our sanctification is completed by means of that Sacrament, but that a new life is then imparted which possesses sanctifying virtue. The sanctification thus begun is *progressive,* and is subject to sacramental conditions and to those of justifying faith. In short, we are said to be truly just because we are in a state of justice (Q. 137. 5); in which, if we persevere, we shall become perfectly holy in the life to come (Acts II. 47: Ephes. IV. 12, 15: I. Cor. IX. 24-27: Phil. I. 6: II. 12, 13: III. 12-15: Heb. XII. 14, 23: I. Pet. II. 2-5: II. Pet. III. 18: I. John III. 2: Rev. XXII. 11). *Mason's Faith of the Gosp., X. 10.*

Question 139.

Is Divine grace given in the same measure and with the same particular end to all? —Divine grace is not given in the same measure nor with the same particular end to all; for there are diversities of gifts, vocations (I. Cor. XI. 4-11) and ministries, and not all men are called of God to His kingdom of grace and life and

glory (S. John VI. 65: Rom. IX. 22-24). *Blunt's Theol. Dic., "Election": Schouppe, IX. 244-286: Thos. Strong's Manual of Theol., 317-323, 331: Sadler's Justification of Life, IV, VI.*

2. No creature can merit Divine grace before it is given (Q. 137. 2); and it was just and right that God should determine from all eternity on whom He would bestow His grace, whom He would call to His kingdom of life and glory, in what measures and proportions He would bestow His gifts upon the elect, and what destinies or types of glory He would set before them. Certain have thought that, in fact, He has imparted some form and degree of grace to all men, and has set before every man some good destiny to strive after, whether revealed or secret, covenanted or uncovenanted (cf. Acts X. 34, 35: Rom. VIII. 21-23). If this opinion is true, God may be said to have predestined all men to happy ends, however diverse and however conditioned as to human coöperation with grace given. *Schouppe, IX. 223-243.*

3. The predestination, however, of which Holy Scripture speaks is the predetermination by God, from all eternity, as to who shall be gath-

ered into the elect and mystical communion of the Body of Christ, the Catholic Church, and thus be given the opportunity of being conformed to the image of God's Son and of winning the kingdom of heaven (S. Matt. XI. 25-27: S. John VI. 44, 65: Acts XXVI. 18: Rom. VIII. 29: Ephes. I. 5-11: Col. I. 12, 13: I. Thess. V. 9: II. Tim. I. 9). In the New Testament the elect are identified with those who enter into life by means of Baptism, and all the baptized are collectively termed the elect (S. John I. 12: Acts II. 38, 39, 47: XX. 28: Tit. III. 4: Isa. XLV. 4). Furthermore, the elect are assumed to be far more numerous than the finally glorified (S. Matt. XXII. 14), and future glory is assumed to depend upon moral conditions as well as upon the fact of election (Deut. XXX. 19: II. Pet. I. 10: Heb. XII. 14: S. Matt. XXV. 31-46: Rev. XXII. 12). *Sadler's Second Adam, pp. 206-211: ch. XIX: Mason's Faith of the Gosp., X. 2-5: Jones of Nayland on the Church, 38-41: Faber, Primitive Doc. of Election, Bk. II: Fovbes' 29 Arts., 254, 255: Sadler's Justification, VI: Hooker's Ec. Pol., V. 60. 3.*

4. Three forms of predestination have been distinguished: (a.) predestination of certain indi-

viduals to the kingdom of life, grace and glory, with the subsequent possibility, none the less, of falling from grace and forfeiting glory—the subject of many texts in Holy Scripture (see above): (b.) predestination of the Church as a body to glory, whatever may be the future of her individual members; also spoken of in Holy Scripture, and there assumed to be absolute (Acts XX. 28: Ephes. I. 20-23: V. 25-27: Rev. XIX. 7, 8): (c.) direct and secret predestination of individuals as such to glory; probably not treated of directly in Holy Scripture, which identifies the elect by the visible sign of Baptism, and warns them to work out their salvation with fear and trembling (Tit. III. 5: S. John III. 5: Phil. II. 12). The texts from which such predestination is deduced (cf. Prov. XVI. 4, 33: Dan. IV. 34, 35: S. John XIII. 18: Acts II. 23: IV. 27, 28: Rom VIII. 28-30: IX. 17-23: XI. 7, 8: Ephes. I. 11: II. Tim. II. 20: I. Pet. II. 8: Jude 4) are either irrelevant or obscure, and should be interpreted in harmony with the rest of Holy Scripture. *Schouppe, IX. 330-345, 350.*

5. The theories which have been advanced concerning the predestination of individuals, as such, to glory, whether Augustinian, Calvinistic,

Arminian or Jansenist, are speculative and not of faith, since they do not possess the unmistakable authority of Holy Scripture or of the Church. Our Articles approach the subject eirenically, and both avoid and discourage explicit definitions. This caution is justified by the facts; for the attempt to define in this direction, especially on the part of Calvinists, has resulted in obscuring truth in other directions, and in actual heresy. We do wisely, therefore, to "receive God's promises in such wise as they be generally, *generaliter*, set forth to us in Holy Scripture; and, in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God" (Art. XVII). *Forbes' 39 Arts. XVII: Faber, Bk. I. i-iii: II. viii, ix.*

Question 140.

What are the distinctive points of Calvinism?—The distinctive points of Calvinism are five, *viz.:* (a.) absolute predestination: (b.) total depravity: (c.) particular redemption: (d.) irresistible grace: (e.) final perseverance. *Synod of Dort: Westminster Confession: Institutes of John Calvin: Mozley's Augustinian Doc. of Predestination: Forbes' 39 Arts., X. 159-167: XVII:*

Blunt's Theol. Dic., "Calvinism," "Arminianism," "Decrees Eternal," "Jansenism."

2. The Presbyterian Confession of Faith declares that "by the decree of God . . . some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death. These angels and men . . . are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished." Also that this fore-ordination to life arises "out of His mere free grace and love, without any fore-sight of faith or good works, or perseverence in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto; and all to the praise of His glorious grace. . . . Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. . . . The rest of mankind, God was pleased . . . to pass by and ordain them to dishonor and wrath for their sin, to the praise of His glorious justice." *Westminster Conf., ch. III. 3-7.*

3. This teaching is a rationalistic deduction from the Scriptural truths of (a.) the eternal and

omnipotent sovereignty of God's will, whereby He ordains and governs all things: and (b.) original sin in the erroneous sense of total depravity. The passages in Holy Scripture which are used to prove it, are, in fact, concerned simply with the election of souls to baptismal life and sacramental grace, and with the future glory ordained for the Church as a body (cf. Q. 139. 3, 4). Whatever these texts may prove as to the possible and proper outcome of such predestination, they do not teach that glory is the necessary result of individual predestination, or that any one's damnation is necessary whatever efforts he may make to escape from it. *Mozley, ch. I, II, XI: Faber's Prim. Doc. of Election, I. iv-xi: Jones of Nayland on the Church, 38-41.*

4. The Calvinistic system is heretical, since it necessitates, by its theory of irresistible grace, a denial of any real probation in the kingdom of grace. We know that grace is given in the Church in order to endow us with power and freedom to pursue the way of life, and to put us to a moral and spiritual trial having the same issue which was originally placed before Adam—of everlasting life or everlasting death. But if the grace of God is irresistible and final persever-

ance inevitable in those who are called, there is no proper probation either before or after death. A will which is determined so as to choose and persevere in the way of life inevitably, even though the determination is internal, is no longer in a state where probation is possible, but has already entered upon that state which, according to the Church's teaching, comes after death (Qq. 159. 3, 4: 167. 4). *Forbes, X. 159-167: Mason's Faith of the Gosp., X. 11: Schouppe, IX. 330-345, 350: Moehler's Symbolism, § 12: Sadler's Second Adam, 136-139: App. C: Faber, I. xi: Blunt's Theol. Dic., "Freewill": Forbes' Considerations, III. iii.*

5. The Universalist theory expresses a reaction from Calvinism, but does not escape the fallacy of absolute predestinarianism. The only difference is that Universalism declares all men to be predestined to glory, so that no one can so resist God's grace as to make a final choice of the way of death. *Blunt's Theol. Dic., "Universal Redemption," "Universalism": Pusey's What is of Faith as to Ev. Punishment, 22, 23.*

6. Calvinism is itself a reaction from Pelagianism, which isolated the truth of human free-

dom and probation, and made deductions from it inconsistent with the doctrine of grace, denying the fall of mankind and the necessity of the supernatural aid of grace in order to attain to life and glory. *Mozley, ch. III: Richey's Truth and Counter Truth, pp. 49, 50: Blunt's Theol. Dic., "Pelagianism," "Free Will."*

7. Sound theology requires that (a.) we should not assert the results of speculation as if they were of faith: (b.) We should not hold opinions as the result of logical deduction which nullify our belief in any Catholic doctrine: (c.) We should hold such diverse truths as those of Divine sovereignty and human probation together. We must remember that both truths are incipient, so far as our comprehension of them is concerned, and incapable of being fully penetrated and understood by human reason; so that we may neither hope to succeed in formulating an explanation of their harmony, nor refuse to qualify our belief in each by our assent to the other. *Mozley, ch. II: Richey, Introd. and ch. IV: Sadler's Second Adam, 261.*

CHAPTER XXVI.

THE SACRAMENTAL SYSTEM.

Question 141.

What does the term Sacrament signify in theological use?—In theological use the term Sacrament signifies an outward and visible sign by means of which an internal and invisible grace is conveyed to the soul. *Grueber's Seven Sacraments, esp. p. 1: Forbes' 39 Arts., XXV: Cat. of Nic. Bulgaris, pp. 2-25: Moschake's Cat., §§ 37-44: Moehler's Symbolism, §§ 28-31: Schouppe, X. 1-54: Dix's Sacramental System: Norris' Rudiments of Theol., I. vi: Blunt's Theol. Dic., "Sacraments": Elmendorf, Elem. Moral Theol., 557, 558.*

2. The term Sacrament, *sacramentum*, was applied in classical Latin to military oaths. It came naturally to be applied by the early Fathers, therefore, to the baptismal vow, and to the baptismal rite; and finally to the other Christian rites which resemble Baptism in being means of

internal grace. The word also signified, in classical Latin, a sacred pledge, thence something guarded sacredly, and finally a secret or mystery. The Fathers accordingly applied the word to the Gospel and to the means of grace. The Greeks to this day call a Sacrament a Mystery, *μυστήριον*, *Grueber, p. 1: Nic. Bulgaris, 2-4: Schouppe, X. 21-33.*

3. Both East and West agree in applying the terms Sacrament and Mystery to seven rites, *viz.:* (a.) Baptism, by which we are incorporated into the Mystical Body of Christ: (b.) Confirmation, by which we receive the Holy Ghost and His sevenfold gifts: (c.) the Holy Eucharist, by which we are fed with the Body and Blood of Christ, and approach God acceptably: (d.) Penance, by which penitents are absolved from post-baptismal sin and restored to grace: (e.) Order, by which the Apostolic Ministry is perpetuated and sanctified: (f.) Matrimony, by which the union of man and woman is sanctified: (g.) Unction, by which the sick are healed or enabled to bear the agony of death. Whatever opinion may be held as to the propriety of this use of the term Sacrament, we may not deny the truth which such usage is intended to teach, *viz.,* that the

seven rites above mentioned are visible signs by means of which internal grace is imparted. *S. Thos., Sum. Th. III. 65: Nic. Bulgaris, 7, 8, 24, 25: Grueber, 14-25: Percival, 112: Forbes, 446-453: Schouppe, X. 34-54: 163-171: Dix, 79-81.*

4. The most common division of the Sacraments is into greater and lesser Sacraments. The greater ones are Baptism and the Holy Eucharist, and are so called because (a.) their outward signs are contained in the Gospel: (b.) they alone are generally necessary for salvation. Certain Anglican writers use the word Sacrament in such sense as to include these peculiarities in their definition of it. Such writers naturally deny that there are more than two Sacraments, although compelled to acknowledge that other rites are also means of grace. Our difference with them is chiefly verbal. We prefer that use of the word, and consequently that enumeration of Sacraments which scientific theology, both East and West, has adopted. *Kingdon's God Incarnate, p. 137: S. Thos., III. 65. 4: Grueber, 25-29: Pusey's Second Letter to Newman, 91-95: Dix, Lec. III.*

5. Order, Matrimony and Unction are called particular Sacraments, because they are not gen-

eral in their application but suited to especial estates or conditions of life. Baptism, Confirmation, and Order are also distinguished from other Sacraments as conveying spiritual character—*i.e.*, stamping the soul with an indelible mark by which it is permanently distinguished in the spiritual world. Such Sacraments are administered once for all, and cannot be repeated. *Mason's Faith of the Gosp., IX. 4: Nic. Bulgaris, 22-24: Grueber, 38-41: Schouppe, X. 152-159, 179-190: Blunt's Theol. Dic., "Character": S. Thos. Sum. Th. III. 63.*

6. The institutions of the Old Covenant did not convey internal grace to the soul, but symbolized and promised it simply. The Christian Sacraments, however, "effect what they figure," and are true instruments whereby internal grace is imparted. They are therefore called "effectual signs of grace" (Art. XXV). *Grueber, 57-63: Percival's Digest, 114: S. Thos. Sum. Th., III. 62. 6.*

7. It is fitting that grace should be conveyed by means of visible signs, because (a.) man is so constituted that he lays hold of the invisible by means of the visible: (b.) The grace of the Sacraments, although imparted to the soul primarily,

affects the body as well, and prepares it for the resurrection: (c.) The heavenly source of grace is the Manhood of Jesus Christ, in which a visible Flesh and an invisible spirit are united. It is important to remember that the present application to us of what Christ has done for us requires our mystical union with Him and contact with the quickening virtue of His perfected and glorified Body. The Sacraments are suitable means whereby God has provided this union for the accomplishment of and virtue-imparting contact. They are complementary to the Mysteries of the Incarnation, and are, therefore, sometimes called the extension of the Incarnation. *Grueber, p. 83: Mason's Faith of the Gosp., IX. 3: Nic. Bulgaris, 4-7: Dix's Sacramental System, Lec's. I, II: Kingdon, 126, 127, 133, 134, 137, 138, 169-171: Hooker's Ec. Pol., V. 57: S. Thos. Sum. Th., III. 60. 4, 5: 61.*

Question 142.

WHAT ARE THE CHIEF TERMS EMPLOYED IN CONNECTION WITH THE SACRAMENTS?—The chief terms employed in connection with the Sacraments are *sacramentum,* matter, form, *res sacramenti, virtus sacramenti,* and *beneficium sacramenti. Schouppe, X. 55-67, 87-116.*

2. The *sacramentum,* as has been shown, is the outward sign by means of which the inward grace is conveyed; and it consists of the matter and the form. The *matter* consists of the visible actions and natural substances which are required. The *form* consists of the words which are prescribed, and which express the significance of the matter. No Sacrament is valid unless the proper *matter* and *form* have been employed by a *competent Minister. Grueber's Seven Sacraments, 4-7, 29-37, 44: S. Thos. Sum. Th., III. 60: Schouppe, X. 58-67: Cat. of Nic. Bulgaris, 16, 21, 22, 25: Elmendorf, Elem. Moral Theol., 558, 559.*

3. The *res sacramenti* is the invisible thing or substance which is imparted by means of the *sacramentum,* and in which the internal grace is contained. The Holy Eucharist alone possesses a *res sacramenti.* The grace of other Sacraments is conveyed by means of the visible rites simply. *Wilberforce, Holy Euch., pp. 84, 123-125, 206, 207: Dix's Sacramental System, pp. 150-157.*

4. The *virtus sacramenti* is the supernatural efficacy which a sacrament possesses *ex opere operato,* when validly performed by reason of Christ's ordinance and independently of the faith,

secret intention or worthiness of the minister and recipients. *Forbes' 39 Arts., 444-446: XXVI: Grueber's Seven Sacraments, 45-49: Kingdon's God Inc., 138, 139: S. Thos. Sum. Th., III. 64. 5, 6: Percival's Digest. III: Moehler's Symbolism, § 29: Schouppe, X. 126-139, 145: Elmendorf, 560-563.* The *intention* of a Sacrament is always the intention of Christ and His Church, unless the matter and form are so employed as visibly to exclude such intention, in which case the Sacrament is altogether invalid. *Grueber, 49-55: Hooker's Ec. Pol., V. 57: S. Thos. Sum. Th., III. 64. 8, 10: Haddan's Apost. Suc., 265-269: Pusey's Second Letter to Newman, 48-57: Percival's Digest, 115-120: Schouppe, X. 104-116: Elmendorf, 563, 564.* Unworthy reception of a Sacrament destroys its benefit, but cannot affect its validity or the *virtus sacramenti. Wilberforce, 84, 206, 207.*

5. The *benefit* of a Sacrament is its effect upon one who receives it worthily—*i. e.*, with faith and penitence; or at least, as in the case of infants, without unbelief or impenitence, which would nullify the benefits flowing from the operation of grace in the soul. Those Sacraments which produce character produce it in any case; so that an unworthy reception of such Sacra-

ments can be remedied by subsequent faith and repentance; and their suspended benefits can then be enjoyed. But such reception is sacrilegious and dangerous, hardening the soul so as to make repentance more difficult than before. *Schouppe, X. 191-199.*

CHAPTER XXVII.

BAPTISM AND CONFIRMATION.

Question 143.

What is Baptism?—Baptism is the initiatory Christian Sacrament of regeneration, by which one is incorporated into the Body of Christ, made a member of the kingdom of grace, and given capacity to receive sacramental benefits (S. Matt. III. 13-15: XXVIII. 19: S. John III. 3-8: Acts II. 37, 38: Gal. III. 26-29: Col. II. 11-13: Tit. III. 5: Heb. VI. 1, 2: I. Pet. III. 20, 21). *Sadler's Second Adam and the New Birth: Sacrament of Responsibility: Church Doctrine, ch. III: S. Thos. Sum. Th., III. 66-70: Grueber's Sacrament of Regeneration: Schouppe, Tract XI: Moehler's Symbolism, § 32: Blunt's Theol. Dic., "Baptism": Hooker's Eccles. Pol., V. 61-65: Cat. of Nic. Bulgaris, pp. 13-24: Dr. Pusey, in Tracts for the Times, No. 67: Percival's Digest, 122-126: Elmendorf, Elem. Moral Theol., 567-572: Notes and*

Questions from Pusey, 109-113: Martene, De Antiq. Eccles. Ritibus lib. I, cap. I.

2. The *matter* of Baptism is water (Acts VIII. 36) applied by the Minister to the person to be baptized, with the use of the proper form of words. The water should not be so adulterated as to destroy its specific quality; and it should be applied to the head at least, says S. Thomas, by immersion or pouring. *S. Thos. Sum. Th., III. 66. 1, 3, 4: 66. 7, 8, 12: Grueber, 15-29: Forbes' N. Creed, 298: Schouppe, XI. 33-49: Cat. Nic. Bulgaris, 13: Martene, Art. 14.*

3. The *form* of Baptism consists of the words "N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen"* (S. Matt. XXVIII. 19). In the East the words "the servant of God is baptized," take the place of "I baptize thee." When doubt exists as to whether the person be already baptized or no, a hypothetical form is employed, "if not already baptized, I baptize thee," etc. *S. Thos., III. 66. 5, 6: Grueber, 12-31: Schouppe, XI. 50-58: Cat. of Nic. Bulgaris, 16, 17: Martene, Art. 14.*

4. The *proper Minister* of Baptism is a Priest, although a Deacon is authorized to act in

the case of infants when a Priest is not to be had, and any one may act *in extremis*. In the latter case, if recovery follows, the baptized person should be received publicly in the Church by a proper Minister. The validity of lay and schismatical Baptisms has been denied by reputable theologians, but is too widely accepted to be seriously doubted. *S. Thos. Sum. Th., III. 67: Grueber, 8-12: Forbes' N. Creed, 299, 300: Schouppe, XI. 59-63: Hooker's Eccles. Pol., V. 61, 62: Cat. Nic. Bulgaris, 17: Martene, Art. 3, 4: Cath. Papers, pp. xxxviii-xlv.* The argument against Lay Baptism is given historically in *Elwin's Minister of Baptism.*

5. *Infants* are to be baptized, although sponsors should be provided to secure their subsequent training in the Catholic religion, and their due preparation to receive the other Sacraments worthily, when they come to the years of discretion. Infants need Baptism for the remission of original sin (Q. 91. 6). No barriers to the beneficial effects of Baptism exist in their case, for they are unable to disbelieve the promises of God made to them in that Sacrament; and, having committed no actual sins, they need no repentance. Moreover, there is no sure warrant

for believing that persons dying unbaptized can enter the kingdom of heaven, whatever inferior blessedness they may receive (S. John III. 5).

6. The objections to infant Baptism are insufficient. The requirement of faith and repentance before Baptism invariably refers in Holy Scripture to those converted to Christianity in mature years (cf. Acts II. 38: VIII. 37). The absence of explicit mention of such Baptisms signifies nothing, unless the New Testament was meant to be a complete directory of ecclesiastical discipline, which is untrue. The requirement of infant Circumcision (Gen. XVII. 12) creates a presumption in favor of infant Baptism, since Baptism occupies a position in the Christian dispensation analogous to that of Circumcision in the Old (Col. II. 11, 12: Gal. III. 23-29: VI. 15). Our Lord encouraged the little ones to come to Him, and Baptism is the means ordained to this end (S. Mark II. 13-16). Whole households were baptized by the Apostles (Acts XVI. 15: I. Cor. I. 16), and, in view of the general necessity of Baptism for salvation (S. John III. 5) and the uncertainty of life, there is no warrant for thinking that infants were excepted. The Baptist position is historically a modern novelty. *Sadler's Second*

Adam, ch. IV: Church Doctrine, ch. III, § 4: Grueber, 32-42: Forbes' N. Creed, 300-303: Mason's Faith of the Gosp., IX. 8: Schouppe, XI. 70-82: Hooker's Eccles. Pol., V. 63, 64: Hall's Historical Position of the Epis. Church, 23-26.

QUESTION 144.

WHAT ARE THE BENEFITS OF BAPTISM?—The benefits of Baptism are (a.) *incorporation* into the Mystical Body of Christ, and consequent *regeneration* and *remission* of sins: (b.) *adoption* as children of God and heirs of everlasting life, accompanied by the impression of a spiritual *character* suitable to such estate: (c.) spiritual *capacity* to receive the benefits of other Sacraments. *S. Thos. Sum. Th. III. 69: Grueber's Sacrament of Regeneration, 52-55, 85: Forbes' N. Creed, 303-305: 39 Arts., XXVII, 492-495: Sadler's Second Adam: Schouppe, XI. 83-89: Ewer's Holy Spirit, Lec. III: Dix's Sacramental System, Lec. IV: Hutchings on the Holy Ghost, 180-184.*

2. *Regeneration* (S. John I. 12, 13: III. 5: Tit. III. 5) and *justification* are the immediate effects of incorporation into the Mystical Body

of Christ (Rom. VI. 3: Gal. III. 27: I. Cor. XII. 13: Ephes. V. 30). Such contact with the source of grace is necesssarily life giving (S. Mark V. 28-30: S. Luke VI. 19: Ephes. IV. 16: Col. II. 19); and a spiritual germ is imparted which by its subsequent growth must gradually transform the old man, utterly abolish the whole body of sin (Rom. VI. 6: I. John III. 9), and conform the person baptized to the image of God's Son (Psa. XVII. 15: Rom. VI. 5: VIII. 29: I. John III. 2), the likeness after which he was created (Gen. I. 26), insuring a resurrection from the dead and everlasting life and glory (I. Cor. XV. 22, 23). But this growth in grace may be hindered and even permanently nullified by post-baptismal sin (Acts VIII. 13, 18-23: Heb. X. 26-29); and also needs to be strengthened and sustained by other sacramental means of grace (S. John VI. 53: XIII. 6-10: Acts VIII. 14-17). *Sadler's Second Adam, ch. III: Mason's Faith of the Gosp., IX. 5, 7: S. Thos. III. 69. 9, 10: Forbes' 39 Arts. 486, 487: Percival's Digest, 123, 124: Hutchings, 181-184.*

3. The cleansing effect of the new life is described as a "death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby

made the children of grace" (Catechism: cf. Ephes. II. 3). The effect in detail is that (a.) the guilt, *reatus pœnæ,* of original sin is at once removed, germs of Faith, Hope and Charity are imparted, and grace is given to overcome the natural concupiscence with which all men are born by use of the Sacraments, and by personal discipline: (b.) The actual sins of those who repent, are also remitted; and grace is given to enter upon a new life of righteous warfare against sin. The victory over sin and growth in virtue thus made possible is gradual, and is not completed except by life-long struggle (Nicene Creed: Ezek. XLVII. 1-12: Zech. XIII. 1: Acts II. 38: XXII. 16: Ephes. V. 26: Tit. III. 5: Heb. X. 22: I. Pet. III. 21. cf. I. Cor. IX. 27: Phil. II. 12: III. 12: II. Tim. IV. 7, 8). *S. Thos., III. 69. 1-6: Forbes' 39 Arts., XVI. 235, 236: XXVII. 487, 488: Mason, IX. 6.*

4. By Baptismal union with Christ, Who is Son of God by nature, men become *children of God* by *adoption;* and by the grace of God's Holy Spirit imparted to them, they are brought into filial relations with God, and may truly call Him their Father and make the Lord's prayer their own (Rom. VIII. 14-17: Gal. III. 26-29: IV. 5-7:

Ephes. I. 5). By this adoption they become heirs in their Father's home of everlasting life and blessedness, if they make their calling and election sure (S. John XIV. 2, 3: Rom. VIII. 17: Ephes. I. 11: Tit. III. 5-7. cf. II. Pet. I. 10, 11). *S. Thos., III. 7: Hutchings, 265, 266.*

5. This adoption is accompanied by the imparting of a *character* or spiritual mark by which the children of God are distinguished. It can neither be defined nor seen in this life, but is indelible and permanent, adding to the glory of those who are finally saved and to the shame of those who are lost (II. Cor. I. 21, 22: Ephes. I. 13: IV. 30: II. Tim. II. 19: Rev. IX. 4). *Grueber, 85: S. Thos., III. 66. 9: Hutchings, 160, 184.*

6. Baptism makes men members of Christ's Body; and the organic relation thus established enables the Holy Ghost, Who operates in Baptism and dwells especially in that Body, to impart its manifold graces to the souls and bodies of the baptized by sacramental means and under the conditions which God has ordained (S. Matt. III. 11: S. John III. 5, 6: Tit. III. 5: Ephes. V. 30: Rom. VIII. 13-15: I. Cor. XII).

QUESTION 145.

WHAT IS CONFIRMATION?—Confirmation is the Sacrament whereby those who have been made members, by Baptism, of Christ's Body, wherein the Holy Ghost dwells and works, are are endowed with the gift of the Holy Ghost by the laying on of hands, are strengthened for spiritual warfare, and are made full participators in the royal priesthood of the faithful (Acts VIII. 14-17: XIX. 1-6: II. Cor. I. 21, 22: Heb. VI. 1, 2: I. John II. 20, 27). *S. Thos. Sum. Th., III. 72: Grueber's Rite of Confirmation: N. Y. Church Club Lectures of 1892, Lec. III: Smith and Wace, Dic. of Christian Biog., "Confirmation": Forbes' 39 Arts., XXV. 454-458: Schouppe, Tract XII: Hooker's Eccles. Pol., V. 66: Blunt's Theol. Dic., "Confirmation": Cat. of Nic. Bulgaris, 10, 13, 17, 24: Hutchings' Holy Ghost, 247-256: Elmendorf, Elem. of Moral Theol., 576-581: Martene, De Antiq. Eccles. Ritibus Cap. II.*

2. The *matter* of Confirmation is the laying of hands upon the candidate's head by the proper Minister (Acts. VIII. 17, 18: XIX. 6). This action is performed in different ways in different parts of the Church, sometimes consisting merely of signing the Cross upon the forehead with oil

which has been blessed for that purpose. But the use of oil, while ancient, edifying and worthy of restoration among us, is not an essential part of the matter. The *form* is an invocation of the Holy Ghost which either precedes, as with us, or accompanies the laying on of hands. *S. Thos., III. 72. 2-4, 9, 12: Grueber, 10-29: Schouppe, XII. 20-27: Nic. Bulgaris, 13, 17: Hutchings, 280, 281, note: Martene, Art. 3.*

3. The Minister of Confirmation in the West is a Bishop; but, in the East, the right to confirm is given to Priests and exercised by them. The requirement in the West that Bishops should confirm resulted, at an early period, in an interval of time occurring between Baptism and Confirmation, and ultimately led to the custom of postponing Confirmation to the years of discretion This was a departure from Apostolic and primitive usage, and led to provision being made in our Prayer Book for a ratification of baptismal vows in connection with Confirmation, lest the close connection between the two Sacraments should be lost sight of. The original practice of administering both Sacraments at the same time has been preserved in the East, even in case of infants. *S. Thos., III. 72. 11: Grueber, 47-56: Schouppe,*

XII. 28-34: Kingdon's God Incarnate, 148-152: Ewer's Grammar of Theol., 135-143: Bingham's Antiquities, Bk. XII. ch. I, II.

4. The Anglican Communion requires that children shall not be kept from Confirmation beyond the age when they are able to learn the Church Catechism; but shall be duly instructed and brought to the Bishop to be confirmed by him so soon as they reach the years of discretion, *i. e.,* of ability to distinguish practically between the state of salvation and the state of damnation. They misinterpret the Church and err dangerously who think that ability to give a full reason for the faith which is in them should be required. The preparation consists simply of a penitent spirit of obedience to the kingdom of grace, and sufficient knowledge and conviction to fulfil the practical requirements of Faith and conduct laid down in that kingdom. It is, of course, expedient that adult candidates for Confirmation should receive fuller instruction, adapted to their age and intelligence, and should fulfil the conditions of Faith and repentance which are necessary for the beneficial reception of any Sacrament by those who are of sufficient age to resist truth and grace. *Grueber, 47-53: Percival's Digest, 128, 129.*

QUESTION 146.

WHAT IS THE BENEFIT OF CONFIRMATION?—The benefit of Confirmation is the reception of the Holy Ghost to dwell and work in the soul and body, and the reception of His sevenfold gifts; by reason of which the character given in Baptism is developed and completed, and strength is imparted for spiritual warfare, for worthy reception of the other Sacraments, and for perseverance and progress in virtue. *Schouppe, XII. 36-39: Mason's Faith of the Gospel, IX. 10: Hutchings on the Holy Ghost, 247-256.*

2. The Holy Ghost is given in Baptism (cf. Baptismal Office) in this sense, that by means of that Sacrament we are brought within the place of His peculiar presence, the Body of Christ, and made special subjects of His sanctifying operations. But Holy Scripture teaches that in some real sense the personal gift of the Holy Ghost to the individual soul is reserved until Confirmation (Acts VIII. 15-17). In interpreting St. Peter's assurance, therefore, that those who were to be baptized should receive the Holy Ghost (Acts II. 38), we must remember that the Apostles were wont to administer the Sacraments of Baptism and Confirmation together,

when this was possible. *cf. Mason's Relation of Confirmation to Baptism,* for the history of this question. His conclusions, however, need qualification. See *Hutchings on the Holy Ghost, 4th Edit. pp. v, vi: Puller's Distinctive Grace of Confirmation: Grueber's Rite of Confirmation, 32-44: Ewer's Grammar of Theol., 135-143.*

3. The reception of the Holy Ghost in Confirmation secures to the soul His sevenfold gifts, *viz.:* (a.) Understanding, by which we penetrate the mysteries of the Faith: (b.) Wisdom, by which we appreciate the spiritual value of these mysteries and discriminate between truth and error: (c.) Knowledge, by which we penetrate the mysteries of the Divine law and of holiness: (d.) Counsel, by which we distinguish accurately between right and wrong action: (e.) True godliness, or reverent and tender piety: (f.) Ghostly strength, or moral courage and perseverance: (g.) Holy fear, or loving anxiety to avoid displeasing God. These gifts are distributed in diverse proportions, and their effect when properly used is to develop to perfection the germs of Faith, Hope and Charity, which are imparted in Baptism; and to produce in us those spiritual traits which are called the fruits of the Spirit, and those

beatitudes which are mentioned in Christ's Sermon on the Mount. *Ewer on the Holy Spirit, 126-158: Grammar of Theol., 146-162: Hutchings, 192-206, 244-247, 265-272.*

4. An indelible character is imparted once for all in Confirmation, complementary to that imparted in Baptism; and by reason of it the child of God is made a full participator in the privileges of grace and in the corporate functions and offices of the Church. Thus he becomes (a.) a full participator in Christ's royal Priesthood, the corporate functions of which, however, are discharged on earth through a special and representative ministry of His own appointment: (b.) a soldier of Christ, equipped and empowered to vanquish the world, the flesh and the devil: and (c.) is more fully endowed with capacity to receive the other Sacraments worthily (I. Cor. I. 21, 22). *Percival, 129: Grueber, 44: S. Thos. Sum. Th., III. 72. 5, 6: Hutchings, 253.*

5. The fruits of the Spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, patience, modesty, temperance and chastity (Gal. V. 22, 23). *Hutchings, 208, 209: Ewer's Grammar of Theol., 162-164: On the Holy Spirit, 159-164.*

CHAPTER XXVIII.

THE HOLY EUCHARIST.

Question 147.

What is the Holy Eucharist?—The Holy Eucharist is the greatest of Christian Sacraments, by which the spiritual life imparted in Baptism is nourished and strengthened, our sinful bodies being made clean by the Body of Christ and our souls washed by His most precious Blood. It is also the Christian Sacrifice, in which the Church performs under earthly conditions what Christ performs in heaven, making at the same time a memorial of His Passion and glorious exaltation (S. Matt. XXVI. 26-29: S. Mark XIV. 22-25: S. Luke XXII. 19, 20: S. John VI. 26-63: Acts. II. 42, 46: XX. 7: I. Cor. X. 16-21: XI. 20-34: Heb. IX. 24–X. 22. cf. also Gen. II. 9: XIV. 18-20: Exod. XVI. 14, 15: Lev. VI. 14-23: I. Kings XIX. 4-8: Psa. LXXVIII. 23-25: Mal. III. 1-4: I. 11: S. Matt. XIV. 15-21: XV. 32-38: XXII. 2-14: S. Mark VI. 35-44: VIII. 1-9: S. Luke IX.

12-17: XIV. 12-24: S. John II. 1-10: VI. 5-13: Rev. VII. 9-17: XIX. 9: XXII. 2). *Wilberforce's Doctrine of the H. Euch.: S. Thos. Sum. Th., III. 72-82: Forbes' 39 Arts., XXVIII: Dr. Fiske in N. Y. Church Club Lec. of 1892, Lec. II: Schouppe, Tract XIII: Grueber's Cat'm. of the Church of England, 83-110: Moehler's Symbolism, §§ 34, 35: Percival's Digest, 130-147: Sadler's One Offering: Church Doc. Bible Truth, ch. IV: Dix's Sacramental System, Lec. V: Cat. of Nic. Bulgaris, 11-24, 53-55: Notes and Questions from Pusey, 129-153: Martene, De Antiq. Eccles. Ritibus, lib. I. cap. III–V: Blunt's Theol. Dic., "Eucharist."*

2. The *matter* of this Sacrament is bread and wine, received, after its proper consecration, in accordance with our Lord's command. The bread must be made of wheat flour, but may be either leavened or unleavened. Unleavened bread was in all probability used by Christ in instituting the Sacrament. The earliest known ecclesiastical usage, however, still followed in the East, was to employ leavened bread. The West adopted the use of unleavened bread in the middle ages, and the Anglican Communion permits the use of either kind. The Church does not acknowledge

the sufficiency of any other wine than the fermented juice of the grape; to which, however, a little water is fittingly added. This water must not be sufficient in quantity to vitiate the species of wine by over dilution. *S. Thos. III. 74: Schouppe, XIII. 200-210: 216-227: Nic. Bulgaris, 14, 53-55: Elmendorf's Elem. of Moral Theol., 584, 585: Martene, cap. III. art. 7.*

3. The *form* of the Holy Eucharist is the words of Institution (I. Cor. XI. 23-25) recited in a liturgical manner, as provided by the Church, over the bread and wine which are to be consecrated, in conjunction with certain manual acts by which the connection between the matter and form is signified. *S. Thos. III. 78: Percival's Digest, 130, 131: Schouppe, XIII. 211, 212, 233, 234: Nic. Bulgaris, 17, 18: Elmendorf, 585, 586: Martene, cap. IV. art. 8.* The *invocation* of the Holy Ghost is not a part of the form, but a distinct liturgical expression of an essential factor in the mystery (see Q. 151. 4).

4. The transaction in which the matter and form are conjoined is called the *consecration*. The presence of an inward part or *res sacramenti* is thus secured—a sacramental union being achieved between the visible elements and the invisible

Body and Blood of Christ, by reason of which a communication of idioms, *communicatio idiomatum,* is caused, so that the consecrated species are truly called both bread and wine and the Body and Blood of Christ. The grace which is conveyed by means of the Sacrament flows to the soul from the *res sacramenti* rather than, as in other Sacraments, from the rite at large. Thus the consecration has a supernatural and objective effect independently of the administration of the Sacrament or Communion, and whether a Communion follows, as it should, or not. *Wilberforce, ch. I, II.*

5. The Minister of this Sacrament is a Priest. No Deacon or layman or sectarian minister can achieve the consecration of the elements validly on behalf of Christ or perform the Eucharistic Sacrifice on behalf of the Church. *S. Thos., III. 82, esp. Art. 1: Wilberforce, 8-11, 276: Elmendorf, 586: Martene, cap. III. art. 8.*

Question 148.

What is the doctrine of the Real Presence?—The doctrine of the Real Presence is that, by reason of the consecration of the species, the Sacrament of the Holy Eucharist possesses an

inward part—the Body and Blood of Christ, which are present *truly* and *objectively,* although *supernaturally, in with* and *under* the consecrated bread and wine. *S. Thos. Sum. Th., III. 75-77: Grueber's Cat. of the Church of Eng., 84-89: Pusey on the Real Presence, Patristic Appeal: Forbes' 39 Arts., XXVIII. 504-559: Mason's Faith of the Gosp., IX. 13, 14: Schouppe, XIII. 47-197: Moehler's Symbolism, § 34: Cat. of Nic. Bulgaris, 181, 232, 233, 240-243: Percival's Digest, 132-139: Dr. Fiske, in N. Y. Church Club Lec. of 1892, pp. 60-86: Wilberforce, Holy Eucharist, Chaps. I-X: Notes and Questions from Pusey, 142-148: Pusey's Univ. Sermons, Vol. I, Ser. 4: Elmendorf's Elem. Moral Theol., 582-584: W. K. Hamilton's Charge: Forbes' Considerations, Vol. II. 378-507.*

2. The doctrine of such a presence follows necessarily from the *communication of idioms* expressed in our Lord's words, "This is my Body —This is my Blood." It is the Incarnation, the taking of the manhood into God, which justifies the application of the predicate God to the Child of Mary. So the Church has always believed that the accomplishment of a sacramental union and of a real presence of the Body and Blood of

Christ in the consecrated species is the only fact which can justify the assertion of Christ that the consecrated species are His Body and Blood (cf. Q. 107). *Nic. Bulgaris, 240-243: S. Thos., III. 76. 2-4.*

3. Catholic theologians have made the further and inevitable inference from our Lord's words, that the bread and wine undergo a mysterious change or *conversion,* by means of their consecration, analagous to that through which the manhood of Christ passed, when taken into God. Because of this conversion the Church looks upon the consecrated species, not as ordinary bread and wine, but as somehow changed into the Body and Blood of Christ, although without losing their natural and nourishing qualities. This conversion is signified indirectly in our Communion by the term consecration. But the Latins and Greeks speak more directly and call it transubstantiation, *transubstantio, μεταποίησις. S. Thos., III. 75: Forbes, 538-559: Schouppe, XIII. 98-108, 127-197: Percival's Digest, 137, 138: Neale's Holy Eastern Church, Alexandria, Vol. II. p. 465.*

4. The term *transubstantiation* has been used to signify two distinct doctrines. The one

condemned by our Articles is that which was current among Romanists in England when the Articles were written, and which overthrew the nature of a Sacrament by denying all reality to the natural species after the consecration. Scholastic theologians and the Council of Trent meant no such doctrine by the use of the term; but simply this, that the consecration so changes the *substantia* or formal object of the intellect (as distinguished from the *accidentiæ* or formal object of the senses) that it is no longer bread and wine but the Body and Blood of Christ. No physical change is signified by the term, which is used philosophically, but one altogether supersensible and mysterious. Thus the official doctrine of the Greeks, Latins and Anglicans can be harmonized, although the ambiguity of the term transubstantiation, as used among us, and the language of our Articles make it impossible for us to employ it ordinarily without causing misconception and suspicion of error. *Forbes, 547-559: S. Thos., III. 75. 3, 4: Pusey's Church of Eng. a Portion of Christ's Church, 228, 229: Second Letter to Newman, 75-90: Cobb's Kiss of Peace: Notes and Questions, 144-146: Forbes' Considerations, Vol. II. pp. 424-507.*

5. The doctrine of the Real Presence and of the conversion of the consecrated species is contained in the writings of Anglo-Catholic theologians and of all the chief ancient Fathers, both East and West, who have thus interpreted Holy Scripture. *Pusey on the Real Presence, Patristic Catena: Forbes' 39 Arts., XXVIII. 504-536: Wilberforce, ch. III, VIII, IX.* It is also distinctly implied in all Catholic Liturgies and in our Book of Common Prayer, and is the only legitimate basis and justification of the Catholic practice of Eucharistic Adoration (Q. 151. 5). *Wilberforce, 32-50.*

6. Since the two natures of our Lord are united hypostatically and are incapable of separation (Qq. 102, 105), they remain undivided in the Holy Eucharist; so that the entire Christ, including His human Body and soul and His Godhead, is present in the Sacrament. Two consequences follow (a.) Eucharistic Adoration is inevitable and is not idolatrous, since what we worship is a Divine Person Incarnate (Q. 151. 5): (b.) a *concomitance* of the Body and Blood of Christ exists in the Sacrament, which is independent of mechanical circumstances (Q. 149. 6).

S. Thos., III. 76. 1-4: Nic. Bulgaris, 232, 233: Schouppe, XIII. 109-114: Moehler, 34 fin.

7. Four errors have existed as to the Real Presence: (a.) that which denies or mistakes the *res sacramenti* altogether, whether by treating the words of Christ as purely figurative, which is Zwinglianism, or by saying that the thing present is the dead body or corpse of Christ instead of His living and glorified Flesh: (b.) that which denies the reality of the outward sign or consecrated species, teaching that the senses are deceived, which is the transubstantiation condemned by our Articles as overthrowing the nature of a Sacrament: (c.) that which separates the two parts of a Sacrament, as Calvinism does when it speaks of a virtual presence only (a real absence) and denies that the consecrated species are the vehicle in which and by means of which we receive the Body and Blood of Christ: (d.) that which confounds either the two parts of the Sacrament or their functions. Thus Lutheranism teaches that the Body and Blood of Christ are truly present in the Sacrament, but only that the outward sign may become more significant. Like Calvinism, it denies that we receive the Body and Blood of Christ *by means of*

our reception of the consecrated species. All of these errors violate the analogy of Faith involved in the Incarnation, and correspond respectively to the ancient heresies of Arianism, Docetism, Nestorianism and Monophysitism. Their promoters, one and all, are obliged to interpret the language of Holy Scripture in non-natural senses, and have departed from the unvarying consent of Catholic antiquity. *Wilberforce, V, VIII.*

8. The *manner* of the presence of Christ's Body and Blood in the Holy Eucharist has not been revealed, and has not been defined by the Church. The most which can be said is that it is spiritual. And this signifies two things: (a.) that it is *supernatural,* super-sensible and not physical: (b.) that it is achieved by the power and *operation of the Holy Spirit,* although through the instrumentality of the Priesthood. It does not signify that the presence is merely symbolical or virtual, nor that some other substance is present numerically speaking, than that which hung upon the Cross. Such teaching would be heretical (S. John VI. 60-63). *S. Thos., III. 76: Wilberforce, ch. VI.*

9. The importance of the doctrine of the Real Presence is very great, because (a.) it is

necessary to establish satisfactorily our belief in Christ's promise that He would come among us, and truly impart Himself with power to the members of His mystical Body as their true Bread from heaven: (b.) it gives us a real and objective medium of approach to God and of spiritual worship—the veil of the Holy of Holies, and a ladder let down from heaven to earth on which we may ascend and descend: (c.) it shows that we have somewhat to offer—a living Manhood which has passed through death, in sacramental union with which we can offer ourselves to God as a reasonable and holy sacrifice: (d.) it shows how truly the Holy Eucharist is a memorial of the death of Christ, since there is present in it that very Body and Blood in which He endured His Passion—now alive and, by reason of that death, life-giving. In short, the Real Presence makes the Holy Eucharist the earthly meeting point of all Christian mysteries and the greatest of all Sacraments. *S. Thos. III. 65. 3.*

QUESTION 149.

WHAT ARE THE EFFECTS OF THE SACRAMENT OF THE HOLY EUCHARIST?—The effects of the Sacrament of the Holy Eucharist are (a.) a

strengthening and refreshing of the spiritual life of Baptism, by feeding on the Body and Blood of Christ: (b.) a cleansing of soul and body: (c.) a participation in the Sacrifice of Christ, and in the benefits which flow from it. *Grueber's Cat. of the Church of Eng., 98-106: Mason's Faith of Gosp., IX. 12, 14: Dr. Fiske in N. Y. Church Club Lec. of 1892, pp. 86-103: Schouppe, XIII. 249-256: Wilberforce's Holy Eucharist, ch. XII.*

2. The Body and Blood of Christ are truly taken and received by all who receive the consecrated species, since the unworthiness of those who eat and drink cannot destroy the objective efficacy of the consecration. But when the species are destroyed by their consumption, the sacramental presence, of course, ceases to exist. Those who are worthy, however, appropriate the *res sacramenti* by means of faith; while those who are unworthy cannot do so, but eat and drink damnation to themselves, not discerning the Lord's Body (I. Cor. XI. 27-30), and are in no wise partakers of Christ (Art. XXIX). The means whereby the Body and Blood of Christ are *conveyed* to our souls are the consecrated species and their reception into our bodies;

but the means whereby they are spiritually *appropriated* and received is faith (Art. XXVIII). *Forbes' 39 Arts., XXVIII. 536, 559-567: Art. XXIX: S. Thos. Sum. Th., III. 80. 3-6: Percival, 146: Cat. of Nic. Bulgaris, 233-235, 249-256: Wilberforce, ch. II: pp. 155-159.*

3. In Baptism a new birth occurs, while in the Holy Eucharist what is thus born receives "food and sustenance" by partaking of the substance in which its life is contained. Thus our resurrection bodies are vitalized and developed in us; and our bodies are washed and our souls cleansed by the holy and virtue-imparting Flesh and Blood which they receive. Finally, by reason of our mystical identification with the glorified Manhood of Christ, thus accomplished, we participate in a peculiarly real manner in the sacrificial transaction which Christ is performing in heaven—His perpetual self-oblation and pleading of His death until He come again to judge the world. *S. Thos., III. 79: Grueber, 101, 102.*

4. The benefits of receiving this Sacrament depend upon receiving it worthily. This does not mean that sinners are excluded, for the Sacrament was instituted for the benefit of sinners. But they must come with a proper disposition;

and this involves repentance and faith, a firm purpose of amendment by God's grace, and charity with all men (Church Catechism, last answer). When the soul is burdened with scruples on account of mortal sin, the Sacrament of Penance should be employed (Exhortation in the Communion office). *Wilberforce, pp. 287-300.* For further references cf. § 2.

5. *Spiritual Communion* is a devotional act whereby one who cannot on a particular occasion receive the Sacrament properly, either by reason of lack of opportunity to prepare, or because of physical inability *in extremis,* takes to heart so far as possible the nature of the mystery, unites himself in spirit with those who communicate, and appropriates benefits which are real although not equal to those of sacramental reception. The benefits of spiritual communion ordinarily depend upon the fact that the person who enjoys them is in a *state* of communion with Christ, arising from the habit of worthily receiving the Sacrament with due regularity and frequency. *Schouppe, XIII. 248: Wilberforce, 311 et seq: S. Thos., III. 79. 7: 80. 1, 10.*

6. The Roman Church withholds the Cup from the laity, by reason of the danger of acci-

dents which attends its administration; and justifies her action by the doctrine of *concomitance.* This doctrine is that, since the Body and Blood of Christ can never be divided or separated from each other, they are not divided or separated from each other in the Sacrament, except symbolically. The entire *res* is present in each particle of each species, and those who receive either species receive the undivided Body and Blood of Christ. The doctrine is true, but it does not justify the practice in question. Our Lord's command to "do this"—*i. e.,* what He did—stands in the way; and there is reason to believe that a distinct end and benefit attends the Communion in each species, although the exact nature of the distinction is not revealed (cf. Prayer of Humble Access: I. Cor. XI. 23-29). *S. Thos., III. 80. 12: Forbes' 39 Arts., XXX, esp. 599, 600: Mason's Faith of the Gosp., IX. 15: Pusey's 2nd. Letter to Newman, 328-331: Notes and Questions from Pusey, 150-153: Elmendorf's Elements of Moral Theol., 583, 584.*

Question 150.

How is the Holy Eucharist a proper Sacrifice?—The Holy Eucharist is a proper Sacrifice

because by means of it we fulfil effectively the essential elements of Sacrifice, *viz.:* (a.) a liturgical and mystical *oblation* of ourselves to God through Christ, with adoration, praise, thanksgiving, and prayer: (b.) the *propitiatory* conditions which must attend our approach to God because of sin, which are fulfilled in the Eucharist by making a memorial of Christ's "blessed Passion and precious death, His mighty Resurrection and glorious Ascension" (Heb. IV. 14-X. 25: I. Tim. II. 5). *Sadler's One Offering: Prynne's Truth and Reality of the Eucharistic Sacrifice: Dr. Fiske, in N. Y. Church Club Lec. of 1892, pp. 40-60: Grueber's Cat. of the Church of Eng., pp. 89-97: Schouppe, XIII. 257-310: Moehler's Symbolism, § 34: Pusey's Second Letter to Newman, 41-48: Wilberforce on the Holy Eucharist, ch. XI: Mason's Faith of the Gosp., IX. 16: Notes and Questions from Pusey, 133-142.*

2. The *objective reality* and value of our sacrificial service in the Holy Eucharist arises from the fact that by means of it we offer an acceptable gift to God, a gift with which we ourselves are truly and sacramentally united and identified—the Body and Blood of Christ, raised from death and glorified. The *acceptableness* of

this gift arises from the fact that it is the Body and Blood of One with Whom God is well-pleased (S. Matt. III. 17) and has been perfected by suffering and death (Heb. II. 10), so as to become the suitable means of our sanctification and entrance into the heavenly Holy of Holies. *Percival's Digest, 144: Grueber, 96, 97: Wilberforce, 258, 259, 265-271.*

3. The Holy Eucharist is the earthly counterpart and exhibition of what Christ is forever doing as our Priest in heaven (Qq. 101, 112. 3, 116. 3, 122. 4). In fact the two transactions are identical in essence, although distinct as to the conditions of their performance. The same Priest offers and intercedes, whether openly in His own Person or sacramentally through His earthly Ministers. The same Divine Victim is offered, and the same body of the faithful is wrapped up in that Victim. Christ is both Priest and Victim, above and below, in the midst of His brethren; who participate in the Sacrifice, and receive nourishment and cleansing through sacramental union with Him Who is offered. *Grueber, 94: Forbes' 39 Arts., XV. 222, 223: 607-611, 614-624: Nic. Creed, 238-241: Fiske, 45-60: Pusey, 46, 47: Mason, 302-306, 311, 312: Milligan on*

the Ascension, 114-161, 265-267, 307-310: Notes and Questions, 134-139.

4. On the other hand, the Holy Eucharist does not *repeat* the death of Christ nor *prolong* it (Q. 117. 6a); for what is offered in the Sacrament is a *living thing,* which has passed through death once for all, and is no longer subject to the process of death, although marked with permanent tokens of death and offered sacramentally under broken symbols, which by their being broken, commemorate it. More truly we say that the Holy Eucharist achieves a *Memorial* of Christ's death; for in it we exhibit before God and offer to Him, in a significant manner and with propitiatory effect, that "Holy Thing" which endured death's agony and rose again, and which now preserves the glorious and visible evidences of that meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Thus do we "show the Lord's death until He come" (I. Cor. XI. 26). *Forbes' 39 Arts., XXXI. cf. S. Thos., III. 83. 1: Wilberforce, 271, 272.*

5. The Holy Eucharist takes the place in the Christian dispensation of the sacrificial rites of

the Mosaic Law (cf. Q. 101. 5). Their direct fulfilment is, of course, through the heavenly Priesthood which Christ made effectual for us by suffering and death. But, as the counterpart of what Christ is doing now and as the memorial of what He did once for all, the Holy Eucharist effects what the sacrificial rites of the Old Covenant merely prefigured (Jerem. XXXIII. 18: Isa. LVI. 6, 7: Mal. I. 11). Thus it is (a.) our *Sin Offering,* whereby we enter with Christ through the veil of His Flesh into the true Holy of Holies, and sprinkle the mercy seat with the Blood of Christ shed once for all: (b.) our *Mincha,* or *Pure Offering,* wherein we offer ourselves to God; and, making a memorial of Christ's death, accomplish a *whole Burnt Offering,* sanctified and consumed by the fire of God's Holy Spirit: (c.) our *Peace Offering,* wherein we sit down to the heavenly wedding feast and feed upon the true Paschal Lamb, slain from the foundation of the world, in a *Holy Communion.* Truly it is the focus, on earth, of all mysteries, the Holiest transaction in the world. *Kingdon's God Incarnate, 155-161: S. Thos., III. 73. 6: Wilberforce, 253-258, 274-276.*

Question 151.

What is the Liturgy?—The Liturgy is the public and corporate service which the Church has set forth from time immemorial, wherein the Eucharistic Sacrifice is offered and the Sacrament administered with due solemnity and reverence, in such wise that the true Faith concerning the Sacrament is preserved, and the faithful are edified. *S. Thos., Sum. Th., III. 82. 4: 83. 4, 5: Cat. of Nic. Bulgaris, 11, 50-269.*

2. The Liturgy preserves the same rudimentary outline, whatever variations of phraseology have occurred, in every Communion of the Catholic Church, and in the Nestorian and Monopysite Communions of the East. This agreement is remarkable in view of the wide divergences of these Communions, caused by race peculiarities and ancient jealousies, long-continued divisions and mutual isolation. Such a phenomenon not only shows that the Liturgy ante-dates all the internal divergences of Catholic Christendom, but also suggests the thought that a special Divine Providence has preserved the Liturgy from corruption, and has marked it with the stamp of Divine approval, as the best service

possible for the purpose. There is no reason to doubt that it dates from the Pentecostal age, and is the same with "the prayers" referred to in the New Testament in connection with "the breaking of the Bread" (Acts II. 42). *Wilberforce, Holy Eucharist, 32-42.*

3. The Liturgy opens with the pro-anaphora, in which Holy Scripture is read and the Faith is recited and expounded. The sacrificial action which follows consists primarily of two parts, *viz.:* (a.) the Minor Oblation of Bread and Wine —the "Pure Offering," in which the sacrifice of ourselves to God is signified: (b.) the Greater Oblation in which the Bread and Wine become the Body and Blood of Christ, in union with which our souls and bodies are made worthy and are both offered and accepted through the merits of Christ's death, a memorial of which is made. Around these two actions are grouped the liturgical devotions of the Faithful, consisting of acts of preparation, adoration, praise, thanksgiving and prayer. The reception of the Sacrament follows the Greater Oblation and its accompanying devotions. *Hunter on the Liturgy, I, II, IX. cf. p. ix: Hammond's Liturgies, Eastern and Western, Introd.: Chap. II: Procter, Hist. of the*

Book of Common Prayer, Chap. III: Neale and Littledale's Transl. of Prim. Liturgies, pp. xv-xvii.

4. The Greater Oblation is immediately followed, in the Eastern, Scottish and American forms of the Liturgy, by an Invocation of the Holy Ghost, that He may convert the elements into the Body and Blood of Christ and thus bless and sanctify our Sacrifice. Some writers are misled and troubled because the Liturgy compels us to pray that the conversion may be consummated after it has already been achieved. There should be no difficulty. The seeming paradox is due to (a.) the desirability of conforming to the logical order of Sacrifice, which, as can be seen by students of the Mosaic ritual, requires that the blessing of God's Holy Spirit, of which fire is the Old Testament symbol, should follow rather than precede the Oblation (Gen. XV. 17: Levit. VI. 12, 13: I. Kings XVIII, 22-39): (b.) the order of the Divine economies, which requires that the Eucharistic operation of the Father, Who provides the creaturely elements, should be remembered first; of the Son, Who consecrates these elements and offers His Body and Blood, second; and of the Holy Spirit, Who blesses and consum-

mates the Sacrifice thus offered, third. The limitations of human utterance make it impossible to complete the verbal expression of these elements of the mystery, in their proper order, within the time of their sacramental consummation by the Words of Institution. *Hunter on the Liturgy, I: pp. 112 et seq: Wilberforce, 238-245: Hutchings' Holy Ghost, 254-256: Hammond, p. xxxvii.*

5. The Divine economies (Q. 70) make it convenient that the Eucharistic Sacrifice should be offered *to* the Father *through* the mediation of the Son, and *by* the operation of the Holy Ghost. This also determines the manner of ordinary devotional approaches to God. Yet the faithful cannot contemplate either of the Divine Persons except in an attitude of worship; and, when one Person is contemplated in distinction from the other Two, that Person is adorable as thus distinct. Such adoration does not involve tritheism, but is an acknowledgement that each of the Three personally possesses the indivisible Godhead, although in a different manner (Q. 64. 5-7). "We worship One God in Trinity and Trinity in Unity." It is fitting, therefore, that, in the Holy Eucharist, we should contemplate

and adore with a distinct act of adoration that Person, Jesus Christ, through Whom we approach the Father, since the Father and the Holy Ghost exist indivisibly in Him (Q. 67). This adoration is *guided* by the visible sign but does not *terminate* in it. Nor does it terminate in anything which is or can be isolated from the Person of Christ, but in the Second Person of the Blessed Trinity, Who, in inseparable union with His Body and Blood, is sacramentally and adorably present under the consecrated species of Bread and Wine (cf. S. Matt. XXVIII. 16, 17: S. John XX. 27, 28: Heb. I. 6: Rev. VII. 9-12). *Hammond's Liturgies, E. and W., p. xix: Nic. Bulgaris, 181: Pearson's Min. Theol. Works, Vol. I. 305-309: Schouppe, VIII. 351-357: Pusey's Second Letter to Newman, 73, 74: Liddon's Walter K. Hamilton, 40, 41: Keble's Euch. Adoration: Pusey's Lenten Sermons, XXIII: Notes and Questions from Pusey, 102-106, 148, 149: Forbes' Considerations, Vol. II. pp. 544-561.*

6. The liturgical action is not complete unless the celebrating Priest, who represents the whole body of the faithful, partakes of the Sacrament. It is not essential to this completeness, however, that any one else should receive or even

be present. But every Catholic Liturgy implies that others will be present and partake of the Sacrament. To discourage such presence and participation, except to meet some passing emergency, violates every Catholic precedent. *S. Thos., III. 82. 4: Percival's Digest, 143: Elmendorf's Moral Theol., p. 591.*

7. The saints of every age have been glad to express their reverence and sense of the august nature of the Eucharistic Mystery by celebrating it with solemn and significant ceremony and by making use of splendid ornaments. But even such adjuncts are governed by well defined and Catholic principles; so that a real unity can be discerned in the different uses of various Communions, and Catholic precedents are recognized everywhere as having a certain binding force. *S. Thos., III. 83. 5.*

CHAPTER XXIX.

THE LESSER SACRAMENTS.

Question 152.

What is Penance?—Penance is a Sacrament instituted for the remedy of post-baptismal sin (S. John XIII. 4-17: S. Matt. IX. 2-8: XVI. 19: XVIII. 18: S. Mark II. 5-12: S. Luke V. 20-26: S. John XX. 22, 23: II. Cor. II. 10: S. Jas. V. 15. cf. also the Form of Ordination of Priests: the 1st Exhortation at the end of the Communion Office: and the 1st form of Absolution in the Morning and Evening Prayer). *S. Thos., Sum. Th., III. 84 et seq: III sup. 1-24: Schouppe, XIV. 104-245: Moehler's Symbolism, §§ 32, 33: Perciral's Digest, 148, 149: Carter's Doc. of Confession: Bp. Grafton, in N. Y. Church Club Lec. of 1892, pp. 233-261: Notes and Questions from Pusey, 116-129: Martene, De Ritibus, lib. I. cap. VI: Elmendorf's Elem. Moral Theol., 593-606.*

2. The *remote matter* of Penance consists of the sins which need a remedy. The *proximate*

matter is repentance, which includes (a.) *Contrition,* or sorrow for sin as such: (b.) *Confession,* or explicit acknowledgment of such sins and faults as can be recalled, in the hearing of the Minister who pronounces absolution: (c.) *Satisfaction,* or the performance of such penances as are imposed by the Minister of Absolution, and such acts of reparation and efforts to amend as the circumstances demand. *S. Thos., III. 84. 2: 85: 90: III sup. 1-15: Percival: Forbes' 39 Arts., XVI. 238-240: Schouppe, XIV. 104, 115-230: Hooker's Ec. Pol. VI. 3, 5: Blunt's Theol. Dic., "Contrition": Nic. Bulgaris, 14-16: Notes and Questions, 48-55: Elmendorf.*

3. It is to be noticed in connection with the matter, that (a.) *Attrition,* or fear of the consequences of sin, is not in itself a sufficient part of repentance, since it may exist without charity, which is essential to contrition. Yet the act of confession frequently produces contrition when it has otherwise been unattainable; and this is an argument for Auricular Confession which is implied in the language of our Prayer Book (cf. 1st Exhortation at the end of the Communion Office). *Schouppe, XIV. 140-161: Blunt's Th. Dic., "Attrition": S. Thos., III. 85: III sup.*

1-5: (b.) The *satisfaction of Christ* is full, perfect and sufficient for the sins of the whole world, but is subject to conditions. Those who would receive its benefits must participate voluntarily in the humiliation and passion of Christ; and the acts by which we do this have satisfactory value by reason of their mystical identification with the satisfaction of Christ. *S. Thos., III sup. 13: Pusey's 2nd Letter to Newman, 69-73.*

4. The *form* of Penance is an absolution pronounced by the Minister in the Name of the Trinity. In the East this form is precatory; but in the West and in the Anglican Communion it is indicative, as follows: *Our Lord Jesus Christ, Who has left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.* (See Office for Visitation of the Sick, English Prayer Book). *S. Thos., III. 84. 3: Percival's Digest, 148: Schouppe, XIV. 111-114.*

5. The *Minister* of Penance is a Priest, and he alone has received the power of the Son of Man on earth to forgive sins, by Apostolic trans-

mission (S. Matt. IX. 2-8: XVI. 19: XVIII. 18: S. John XX. 22, 23). This power is ministerial and official—not personal (II. Cor. II. 10). Moreover, its possessors cannot forgive impenitent or unbelieving sinners, for God Himself does not do so. Therefore the benefits of this Sacrament, like those of other Sacraments, depend upon subjective conditions; although the efficacy of the Sacrament itself, *virtus sacramenti,* exists in any case, because of Christ's ordinance, *ex opere operato* (Q. 142. 4). *S. Thos. III. sup. 8: 17-24: Norris' Rudiments, pp. 128-137: Schouppe, XIV. 66-103, 231-245: Percival, 149-151: Martene, lib. I. cap. VI. art. 6.*

QUESTION 153.

WHAT IS THE BENEFIT OF PENANCE?—The benefit of Penance, properly speaking, is a remission of actual sins committed after Baptism. But, incidentally, (a.) true contrition is made more likely: (b.) Grace is imparted whereby virtue is recovered. *S. Thos., III. 86, 87, 89: Schouppe, XIV. 253-260: Blunt's Th. Dic., "Absolution": Forbes' 39 Arts., XVI: Pearson on the Creed, X. 648-650.*

2. The benefit of this Sacrament depends, as we have seen, upon *moral conditions.* It is *absolute* when those conditions are fulfilled. All the sins of the penitent are then remitted. In fact no sin *can* be remitted while another sin remains unforgiven; for, in order that contrition should be sufficient to secure forgiveness, it must be accompanied by hatred of all sin and have reference to every past offence, whether separately recalled or not. Such contrition secures plenary absolution. *S. Thos., III. 86. 3.* Furthermore, the soul cannot re-incur guilt for sin once remitted, although the guilt of subsequent sin of the same nature may be increased by the ingratitude which it expresses. *S. Thos., III. 88: Schouppe, XIV. 260.*

3. Forgiveness is promised to all children of grace who truly repent, and the Sacrament of Penance is not always necessary to secure such forgiveness. Yet, if it were never necessary, it would not have been instituted and preserved so universally. Its value to the spiritual life is analogous to that of medicine in the natural life. Mortal sin deadens the spiritual life and alienates the very grace which is needed for repentance. A special and remedial flow of grace is needed, such

as this Sacrament produces, to quicken the soul and enable it to resume its penitential functions. Then, too, many have thought that a grace of prophylactic nature is imparted in Penance, such as will protect the soul from the peculiar temptations with which it is assailed and help it to recover those virtues which have been lost. *S. Thos., III., 86. 2: 89: Percival's Digest, 151: Pusey's University Sermons, Vol. I. Ser. 2, 3.*

4. The Anglican Communion calls upon her members to make use of this Sacrament when they cannot "quiet their consciences" by other means. Thus she leaves the question of resorting to the Sacrament to be decided by the penitent. In very many cases, however, the non-use of the Sacrament means a failure to treat the necessity of repentance seriously, or even ignorance of that necessity. The clergy are, therefore, under obligations to warn such persons of the risk which they incur. As Dr. Pusey somewhere says, the true method of bringing souls to Confession is to deepen their sense of sin. When that is achieved they will not usually be able to "quiet their consciences" except by Auricular Confession. *Notes and Questions from Pusey, 125-127.*

Question 154.

What is Holy Order?—Holy Order is the Sacrament by which a person is set apart and receives power and grace for the Office and work of a Minister of the Church. It is also called Ordination. It must be distinguished from election or the choice of a fit person to be ordained. *Grueber's Catechism on Holy Order: Palmer on the Church, Pt. VI: Schouppe, Tr. XVI: Forbes' 39 Arts., XXV. 461-463: Bp. Garrett, in N. Y. Church Club Lec. of 1892: S. Thos. Sum. Th., III. 34-40: Denton's Grace of Order: Cat. of Nic. Bulgaris, 10, 11, 13, 18-24: Martene, De Ritibus, lib. I. cap. VIII: Elmendorf's Elem. Moral Theol., 610-619.*

2. The *matter* of Order is the laying on of hands by the Minister, as is clear from the example of the Apostles (Acts VI. 6: I. Tim. IV. 14: V. 22: II. Tim. I. 6) and many canons. In fact, the Sacrament was frequently called "the imposition of hands," *χειροτονία*, by ancient Greek writers. The delivery of the Chalice and Paten in the ordination of Priests is not a part of the matter, but an edifying ceremony, confined to the West and unknown in primitive ages. *Grueber, 86-104: S. Thos., III. sup. 34. 5:*

Palmer, VI. viii: Percival's Digest, 153: Schouppe, XVI. 74-84: Nic. Bulgaris, 13.

3. The *form* of Order is a prayer accompanying the laying on of hands, which determines the adaptation of the outward sign, otherwise employed (cf. Qq. 145. 2: 157. 2: also Acts VIII. 17: XIX. 6: S. James V. 14), to this Sacrament (Acts VI. 6). The phraseology of the form varies in different parts of the Church, and has varied from age to age. It is sufficient if the form is duly authorized by proper ecclesiastical authority and declares or clearly implies the significance of the matter. *Grueber, 105-116: S. Thos., III. sup. 34. 4: Nic. Bulgaris, 18: Palmer, VI. viii: Percival, 153, 154: Forbes' 39 Arts., XXXVI.*

4. The *Minister* is a Bishop, since he is the highest officer, ἐπίσκοπος, in the Church and has alone received the power both of exercising the functions of the Ministry and of transmitting them to others (cf. Tit. I. 5: also Q. 131. 3, 4). *Palmer, VI. iv: S. Thos., III. sup. 38: Grueber, 53-69: Schouppe, XVI. 69-73: Pearson, Min. Theol. Works, Vol. II. 287-290.* The Canons of the Church require that at least three Bishops shall unite in the consecration of a Bishop; but

this is simply for greater security in perpetuating the Apostolic Succession and for edification. One Bishop is sufficient for validity, although not so for regularity. *Grueber, 71-80: Palmer, VI. v: Percival, 155: Martene, art. 5.*

5. Three *Sacred Orders* of Deacons, Priests and Bishops, are to be distinguished in the Ministry of the Church. *S. Thos., III. sup. 37. 1-3: 40. 4, 5: Palmer, VI. i-iii: Schouppe, III. 140-157: XVI. 29-67: Pearson's Min. Theol. Works, Vol. I. 271-286: Conc. ad Clerum VI: Moehler's Symbolism, § 43: Nic. Bulgaris, 18-20.* The Church requires that a person shall be ordained to each Order separately and in the order named. Yet if any one is ordained Bishop at once, *per saltum,* without having passed through the lower Orders, called *interstitia,* the Ordination is considered to be valid, however irregular, since the character and functions of the Episcopate include those of the Diaconate and Priesthood. *Grueber, 18-20: Percival, 156, 157: S. Thos., III. sup. 35. 5.* The Minor Orders, so called, *e. g.,* of Subdeacon, Acolyte, etc., are of human arrangement and not sacramental. *S. Thos. III. sup. 37. 1, 2: Palmer, VI. iii. app: Grueber, 146-150: Schouppe, XVI. 39-43, 64-66: Nic. Bulgaris, 20, 21: Martene, art. 1.*

6. The *subject* of this Sacrament must be of the male sex (I. Cor. XIV. 34, 35), and must have been baptized. A woman or an unbaptized person lacks the sacramental capacity to receive the character and grace of Order. For the sake of congruity and regularity, the subject should have been confirmed; but the character of Confirmation is contained in that of Order, so that the omission of Confirmation does not appear to invalidate the Sacrament of Order. Neither ignorance nor mortal sin in the subject can invalidate this Sacrament (Q. 142. 4). Yet they interfere with his ability to discharge the functions of his Ministry in an edifying manner; and either to receive this Sacrament or to exercise the functions of the Ministry in a state of mortal sin involves the further guilt of presumption. *Palmer, VI. vii: S. Thos., III. sup. 35. 3, 4: 36. 1-3: 39: Schouppe, XVI. 85-87.*

QUESTION 155.

WHAT IS THE EFFECT OF THE SACRAMENT OF HOLY ORDER?—The effect of the Sacrament of Holy Order is a threefold grace: (a.) a special character indelibly impressed upon the soul: (b.) *gratia gratis data*, given for the ministry of

grace: (c.) *gratia gratum faciens,* making the Minister worthy. *Denton's Grace of the Ministry: Grueber's Holy Order, 116-128: Percival's Digest, 154: S. Thos., Sum. Th. I. II. 111. 1.*

2. A special *character* distinguishes each Order of the Ministry. It is indelible, so that the Sacrament cannot be iterated even after deposition. Thus a Priest is such forever, here and hereafter, even if deprived of the right to exercise his ministry, and in spite of subsequent heresy and schism. *Grueber, 125-128: Percival, 154: Schouppe, XVI. 88-90: S. Thos., III. sup. 35. 2.* Difference of opinion has prevailed as to the validity of Orders conferred by heretical or schismatical Bishops. Practically, however, such Orders have not been iterated when conferred with the proper matter and form, provided the originators of the heresy or schism are thought to have been validly ordained and the succession has been duly maintained (cf. Q. 154. 6). *Grueber, 128-142.*

3. *Gratia gratis data,* or grace given for the ministry of grace, is the proper grace of Ordination, whereby the subject of the Sacrament is endowed with the power and authority which pertain to the exercise of the Christian Ministry.

Grueber, 117-119: S. Thos., I. II. 111: 1: Schouppe, IX. 17: Denton, VI, VII. By reason of this grace its subject possesses *mission* or *jurisdiction.* Jurisdiction is of two kinds: (a.) *habitual* jurisdiction, which arises from the fact of Ordination simply: (b.) *actual jurisdiction,* which arises from the canonical assignment of territory within which, or of persons over which, its recipient may exercise his jurisdiction lawfully. *Grueber, 151-164: Denton, ch. VII.* Since this grace pertains to *official* functions ordained by Christ and made effectual by Him, it enables His Minister to perform those functions, *ex opere operato,* whatever his personal faith or worthiness may be (cf. Q. 142. 4).

4. *Gratia gratum faciens,* or grace making its subject pleasing in the sight of God, is given for the personal sanctification of Christ's Minister, so that his private virtues may correspond to his public Office and that he may worthily endure the peculiar temptations and difficulties of the Ministry. Since this grace is personal, its benefits depend upon personal conditions of faith and penitence in its subject. While these benefits are personal, they also increase the edification with which the Minister's public functions are

discharged, and thus pertain to the spiritual success of his ministry and its beneficial effect upon the faithful. *S. Thos., I. II. 111. 1: III. sup. 35. 1: Schouppe, IX. 17: Denton, ch. VIII-XI.*

Question 156.

What is Holy Matrimony?—Holy Matrimony is the Sacrament by which the marriage union is sanctified to religious ends, and made a type of the mystical and perpetual union between Christ and His Church (Gen. II. 18-24: S. Matt. XIX. 3-12: S. Mark X. 2-12: I. Cor. VII: Ephes. V. 22-33: Rev. XIX. 7-9). *S. Thos., Sum. Th., III. sup. 41-66: Grueber's Church Militant, 108-111: Percival's Digest, 158-161: Forbes' 39 Arts., XXV. 463-465: Mason's Faith of the Gosp., IX. 21: Bp. Grafton, in N. Y. Church Club Lec. of 1892, 220-233: Schouppe, Tr. XVII: Blunt's Theol. Dic., "Marriage": Cat. of Nic. Bulgaris, 11-14, 24, 25: Luckock's Hist. of Marriage: Watkin's Holy Matrimony: Pusey's Paroch. Sermons, Vol. II. Ser. 22: Notes and Questions from Pusey, 157-163: Elmendorf, Elem. Moral Theol., 620-643.*

2. The *form* and *matter* of this Sacrament consist of the consenting words and consummat-

ing acts which signify and complete the marriage union in the natural and civil estates of life. No *Minister,* apart from the contracting parties, is necessary for the completion of this Sacrament. The blessing of the Priest pertains to regularity and fitness, not to validity. *S. Thos., III. sup. 41-48: Nic. Bulgaris, 14: Percival, 161: Schouppe, XVII. 54-57: Elmendorf, 624, 625.*

3. Certain *impediments* nullify the marriage union *ab initio: e. g.,* (a.) *error* as to personal identity: (b.) *consanguinity,* or relationship within the third degree: (c.) *impotency,* or permanent inability to consummate the union: (d.) *insanity* at the time of attempted marriage: (e.) *fornication,* or pre-marital unchastity: (f.) the existence of a *living husband or wife:* (g.) *compulsion,* which, however, is removed by subsequent consent. Other impediments make the union undesirable without destroying its validity, *e. g.,* (a.) *religious* disagreement: (b.) a *vow* of celibacy or virginity: (c.) *disparity* of social position: (d.) *physical taint* likely to affect one's offspring. Unbaptized persons can enter the marriage union so far as it is a union; but their union does not become sacramental until both parties have been baptized, for Sacramental

capacity is first received in Baptism (Q. 144. 1, 7. Also the Table of Forbidden Degrees in the English Prayer Book; and Levit. XVIII: Deut. VII. 3, 4: Josh. XXIII. 12, 13: Ezra IX, X: Neh. XIII. 23 *et seq:* S. Matt. XIX. 9-12: S. Mark VI. 17, 18: X. 11, 12: Rom. VII. 2, 3: I. Cor. VI. 15, 16: VII. 6-16: II. Cor. VI. 14-17). *S. Thos., III. sup. 50-62: Percival, 159, 160: Schouppe, XVII. 58-71, 96-141: Blunt's Theol. Dic., "Affinity," "Affinity Spiritual," "Bigamy," "Degrees Forbidden": Nic. Bulgaris, 11-13: Elmendorf, 629-640.*

4. The Western Church in general takes the ground that the *vinculum* or sacramental tie which results from a valid consummation of Holy Matrimony cannot be broken except by death. The Eastern Church practically makes exceptions to this rule, and our American canons permit the remarriage of an innocent party after divorce because of adultery. But such marriages certainly violate the religious end of Holy Matrimony and are, to say the least, precarious. Divorce without intention of remarriage, *a mensa et toro,* is permitted when certain emergencies occur which make the proper fiulfilment of marital obligations impossible (S. Matt. V. 31, 32:

XIX. 6-9: S. Mark X. 2-9: Rom. VII. 2, 3: I. Cor. VII. 10, 11, 39). *S. Thos. III. sup. 62. 5, 6: 65: 66: 67. 4, 5: Percival, 158, 159: Schouppe, XVII. 72-95: Blunt's Theol. Dic., "Divorce": Notes and Questions from Pusey, 160-163: Elmendorf, 640-643: Catholic Papers, 142-202.*

5. The ends of Holy Matrimony are (a.) the begetting of children, who shall become members of Christ's kingdom: (b.) a religious union such as will typify the union between Christ and His Church: (c.) the preservation of chastity. The grace of the Sacrament is given that these ends may be achieved worthily. *S. Thos., III. sup., 47: Nic. Bulgaris, 11, 24, 25.*

6. Certain obligations result from Holy Matrimony, *viz.:* (a.) of mutual fidelity and regard for marital rights, with moderation in exacting them: (b.) of honor and obedience to be rendered by the wife, and of love and kindness to be rendered by the husband: (c.) of mutual enjoyment of worldly goods: (d.) of parental control, along with the education of children in the true religion and in the practice of virtue: (e.) of making the family a religious unit, subject to the Church of God (Gen. II. 18, 24: III. 16: I. Cor. VII. 3-5: Ephes. V. 22-33: VI. 1-4). *S. Thos., III. sup. 64.*

Question 157.

What is Unction of the Sick?—Unction of the Sick is the Sacrament by which special and healing grace is imparted to those whose lives are endangered by bodily disease (S. Mark VI. 13: S. James V. 14, 15). *S. Thos., Sum. Theol., III. sup. 29-33: Grueber's Anointing of the Sick: Forbes' 39 Arts., XXV. 465-474: Bp. Grafton, in N. Y. Church Club Lec. of 1892, pp. 206-220: Notes and Questions from Pusey, 194-197: Martene, De Ritibus, lib. I. cap. VII: Mason's Faith of the Gosp., IX. 19: Schouppe, Tr. XV: Cat. of Nic. Bulgaris, 11, 14, 18, 25: Catholic Papers, 203-224.*

2. The rite of Unction, as set forth in First Prayer Book of Edward VI, is as follows:

"If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the Cross, saying thus":

"As with this visible oil thy body outwardly is anointed : so our heavenly Father, Almighty God, grant of His infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, Who is the Spirit of all strength, comfort, relief, and gladness : and vouchsafe for His great mercy

(if it be His blessed will) to restore unto thee thy bodily health, and strength, to serve Him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever His goodness (by His Divine and unsearchable providence) shall dispose of thee : we His unworthy ministers and servants, humbly beseech the eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections : Who also vouchsafe mercifully to grant unto thee ghostly strength, by His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord : Who by His death hath overcome the prince of death, and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. Amen."

3. The *Minister* must be in the Order of Priests at least. A Deacon or layman cannot act. *S. Thos., III. sup. 24. 4-9: 31: 32. 5-7: Grueber, 25-29, 36, 37, 42-45: Percival's Digest,*

163: Schouppe. XV. 16-19: Martene, art. 3: Nic. Bulgaris, 14, 18.

4. The effect of this Sacrament is both bodily and spiritual. (a.) It alleviates the pains of sickness; and, if God so will, restores the sick person to bodily health, otherwise enabling him to endure the agony and spiritual perils of death without loss of grace: (b.) It remedies all spiritual imbecility contracted through past sin, and destroys such sin as remains in the soul. These benefits are, of course, dependent upon faith and repentance. *S. Thos., III. sup. 30: Grueber, 10-24: Schouppe, XV. 20-22: Nic. Bulgaris, 11, 25.*

5. To postpone the use of this Sacrament to the point of death is a departure from primitive practice and teaching. It may have arisen partly from the same superstitious feeling which causes sick people who are in no peril of death to shrink from having the Blessed Sacrament of the Altar brought to them, for fear that it may prove to be their *viaticum*. The Latin phrase, *extrema unctio*, does not mean unction *in extremis*, but the last unction in the Sacramental order of unctions practiced among the Latins. Therefore, this Sacrament may be repeated, not only in different sicknesses, but also when the same illness is long

continued. *S. Thos., III. sup. 32. 1-4: 33: Grueber, 33-35: Percival, 164: Martene, art. 2: Perrone, Prælec. Theol. Compend. de Sac. Ex. Unc., § 34.*

6. The neglect of this rite in the Anglican Communion is most deplorable; but that Communion has never repudiated it, and its use may be revived lawfully. *Grueber, 47: Pusey's Church of England True, 219-228: 2nd. Letter to Newman, 94, 95.*

PART VII.—ESCHATOLOGY.

CHAPTER XXX.

DEATH AND AFTER DEATH.

Question 158.

What is Death?—Death is a separation of soul and body (Psa. CIV. 29: Eccles. VIII. 8: II. Cor. V. 8: S. James II. 26: II. Pet. I. 14), resulting in (a.) a change in the state of the soul: (b.) a dissolution of the body: (c.) a final close of this world's experiences, and an entrance upon a new and transitional state. *Blunt's Theol. Dic., "Death," "Eschatology": Churton's Foundation of Doc., 267-274: Smith and Wace's Dic. of Christian Biog., "Death."*

2. Death is the penalty of sin, and if man had not sinned he would not have died (Gen. II. 17: III. 19, 22: Rom. V. 12: VI. 23: I. Cor. XV. 21). This does not mean that man was naturally immortal before sin, but that the grace and sustenance with which he was then blessed *super-*

naturally would have enabled him to live forever. Sin caused a withdrawal of these blessings (Gen. II. 9: III. 22)—not arbitrarily but inevitably. The death which resulted is a process which begins with man's birth. The fall has placed all in a dying state (Gen. II. 17, which means in the Hebrew, "dying thou shalt die." cf. the Burial Office, "In the midst of life we are in death"). This death has come upon all men (Job XIV. 1, 2, 10, 12: Psa. LXXXIX. 48: Eccles. VIII. 7: IX. 3: Hab. II. 5: Rom. V. 12: I. Cor. XV. 22: Heb. IX. 27); although miraculous exceptions may occur for special ends (Gen. V. 24: Heb. XI. 5: II. Kings II. 11), and those who remain alive at Christ's second coming will be changed without bodily death (I. Cor. XV. 51: I. Thess. IV. 17). *S. Thos., Sum. Theol., I. II. 81. 3: Schouppe, XIX. 31-37.*

3. By reason of death the soul sleeps, resting from such activities as require the use of the body (Deut. XXXI. 16: Job III. 13: S. John XI. 11), but not from such as are purely spiritual. It remains conscious, retains the memory and fruits of carnal experience (S. Luke XVI. 22-31: Acts XXVI. 6, 7: Heb. XII. 1: Rev. VI. 9-11: VII. 9-15), and is capable, if penitent, of being

purified and making progress both in the knowledge of spiritual things and in holiness (Heb. XII. 23: Rev. VII. 13-17). In short, to use the language of Spencerian biology, the soul ceases to correspond with its previous physical environment, but may correspond more completely with the environment of spiritual things.

4. The dissolution of the body, or separation of its material particles, is the inevitable result of the withdrawal of the soul; for the soul furnishes the vital principle by means of which the material particles are drawn together and retained in organic, living and active unity (Gen. III. 19: Psa. CIV. 29: II. Cor. V. 1). We may not say, however, that the body is annihilated, for we are taught that *this* corruptible must put on incorruption (I. Cor. XV. 53). It rather ceases to correspond with its former environment and enters upon abnormal conditions which S. Paul illustrates by the figure of a seed dissolving in the earth but preserving a continuous existence until it puts on a risen life and glorious apparel (I. Cor. XV. 36 *et seq*).

5. Death terminates the *status viæ,* or time of probation, and begins the Intermediate State. From this there is no return (II. Sam. XII. 23:

Job XVI. 22) since it merges into the *status termini,* or everlasting state of life or death. We can take nothing with us when we die, except ourselves, our deeds and our experiences (Job I. 21: Psa. XLIX. 17: Eccles. V. 15: S. Luke XII. 19, 20: I. Tim. VI. 7).

6. Were it not for Christ's death there would be no Intermediate State, properly speaking, but death would begin a *status termini* of everlasting death for all. Christ has shortened the state of death for those who respond to His grace, and has changed it into a *remedial state,* in which, as the Physician of souls, He cleanses and heals the sundered parts of our wounded nature and raises us to endless health and glory (Hos. XIII. 14: Mal. IV. 2: S. Matt. VIII. 17: Rom. VI. 8, 9, 23: I. Cor. XV. 26, 54-57: II. Tim. I. 10: Heb. II. 14, 15: I. Pet. II. 24: Rev. XXII. 2. cf. S. Luke X. 30-35).

QUESTION 159.

WHAT IS THE PARTICULAR JUDGMENT?—The Particular judgment is a final decision as to the worth and destiny of the individual soul, which is made by God immediately after death, and

which brings the time of probation to an end. That such a judgment is in store for every man is of faith (Heb. IX. 27 cf. also the Exhortation to Prisoners under sentence of death which speaks of death as a passing "into an endless and unchangeable [*i. e.,* irreversible] state"). *Schouppe, XIX. 22, 38-43: Percival's Digest, 167: S. Thos., III. sup. 88. 1.*

2. It appears as if the subjective state of the soul immediately after the veil of flesh has been removed must be either hopeful or hopeless, and that this state alone will sufficiently discover to the soul its destiny. The form of the Particular Judgment, however, is not revealed. Yet it may be distinguished from the General Judgment in several ways: (a.) It is *private,* and concerns the soul in its individual capacity, instead of being public and general: (b.) It is passed upon the soul in a *disembodied* and transitory state, whereas in the General Judgment the soul is judged in the body for the deeds done therein (I. Tim. IV. 14: S. John V. 22): (c.) It is passed upon a state of *progress* not yet completed, although irreversibly determined; whereas the General Judgment is pronounced upon an established condition of righteousness or wickedness (Rev. XXII. 11).

3. The probation of every man comes to an end with the mutual separation of soul and body; and the ultimate destiny of all depends upon God's judgment upon the deeds done in the body (Eccles. IX. 10: II. Cor. V. 10: VI. 2: Heb. IX. 27). This is true of those who live in the darkest heathenism, and of those whose lives preceded the Incarnation, as well as of those who learn the truths of the Gospel in this life. The *conditions* of probation, of course, differ widely; but the Judge of all the earth will do right and take all things into account. Proper *matter* for judgment exists in any case; for in every life moral issues of some kind, however elementary, compel the soul to unveil its moral attitude towards what it conceives to be right. The judgment concerns not the amount of light and grace which one enjoys, but the moral use made of such light and grace as is available; and all men have some share in truth and grace, unless they wilfully turn away from it. Souls differ in moral worth even in the midst of savage conditions.

4. Many have confounded certain things which should be distinguished, *viz.:* (a.) *probation,* which occurs in the body and requires no greater light and grace than all men possess:

(b.) *opportunity* of receiving the knowledge and means of salvation through Christ, which may or may not form one of the elements of probation: (c.) *the process of salvation,* which in any case goes on after death and in some circumstances possibly does not begin until probation is over with. If the first opportunity of salvation occurs after death in any instance (cf. I. Pet. III. 19, 20), it need not constitute a new probation, but may be rather a *revelation,* through the manner of its reception, of the *bent of character* which has already been fixed under other and more rudimentary moral conditions. In short the opportunity must be, in effect, a *reward* to those whose lives, when on trial, have enabled them to accept it, and a *judgment* to those whose perversity has become too great for them to appreciate or take advantage of Divine love. Dissolution of soul and body ends the period within which the bent of man's character can be changed (cf. Q. 167. 4, 5). *Mason, XI. 1: Catholic Papers, liii-lv: Denny's Studies, 243-246: Oxenham's Catholic Eschatol., 45-49, 58-65: Emergency Tracts, No. 26: Owen's Dog., XXX. 6: Pusey's What is of Faith, 17, 18.*

5. Many Catholic theologians have thought that God will ultimately save from everlasting misery all who do not reject such light and grace as is given them—in particular, those who adhere to false religions and sects through invincible ignorance, striving to be righteous so far as they know how. But it should be borne in mind that (a.) salvation will, in any case, be through Christ and His true religion, even when the knowledge of it comes after death: (b.) The supernatural blessings of the kingdom of heaven are nowhere *promised* to any except those who enter the Divine Covenant during this life: (c.) If heathen souls are to be blessed after death, therefore, their blessings may belong to the natural order, and be suited to the spiritual characters and desires which they begin to acquire while in their state of probation: (d.) With such a "natural beatification" they will perhaps be *as happy as they can be,* without a trace of sorrow; and will be forever fulfilling, we may be sure, some righteous and satisfying vocation in God's universe: (e.) Possibly such a future is in store for infants who die unbaptized: (f.) "Except a man be born of water and the Spirit, he cannot enter the kingdom of God;" and, apparently, no one can die unbaptized

without eternal loss, whether such loss involves eternal misery or not (Q. 91. 6). *S. Thos., III. sup. 70: Schouppe, XIX. 66, 84.*

Question 160.

What receptacles of departed souls have been distinguished?—Five receptacles of departed souls have been distinguished by theologians, *viz.:* (a.) *heaven,* or *paradise,* wherein the souls of just men made perfect are received: (b.) *limbus patrum,* where the ancient patriarchs were detained until after the descent of Christ into hell and His exaltation: (c.) *limbus puerorum,* where those are received who die in a blameless state but without the grace of regeneration: (d.) *purgatory,* where souls are detained which are in a state of salvation but are not yet made perfect: (e.) *hell,* where the souls of obstinate sinners are received immediately after death (S. Luke XVI. 22, 23), and whence they never depart except for the general judgment. *S. Thos., III. sup. 69. esp. arts. 1, 9: Schouppe, XIX. 44-106: Luckock's Intermed. State, ch. XV.*

2. S. Thomas argues that holy souls gravitate inevitably to the source of their holiness, and that the saints commence to enjoy the beatific

vision so soon as they become perfect; although their perfect consummation of bliss cannot occur until the reunion of soul and body in the final resurrection. This conclusion has been too widely accepted in the Church, both East and West, to be rejected without rashness. The term paradise is not accurately applied to the Intermediate State of the faithful in general, but refers, since the Incarnation, according to biblical and patristic use, to the place where our Lord's Body is locally and visibly present (cf. S. Luke XXIII. 43). Since the Ascension that place is at the Father's right hand (I. Cor. XIII. 12: II. Cor. XII. 4: Heb. XII. 22-24: Rev. II. 7: XIV. 1-6). Certain Anglican divines do not accept the position here taken; but their attitude is apparently an accident of controversy, being the result partly of fear lest the saints should be unduly exalted, and partly of opposition to the unhealthy but popular protestant notion that all the saved, however imperfect, enter upon glory at the moment of death. *S. Thos., III. sup. 69. 2: 93. 1: Percival's Digest, 167, 168, 255-284: Pearson, IX. 630, 634: XII. 694: Trident. Catech. ch. 10. q. 5: Burial Office, the first of the closing prayers: Westminster Confes., ch. XXXII: Cornel. A Lapide in II. Cor. V.*

8, and Phil. I. 23, 24: Forbes' N. Creed, 269-271, 314, 328-331: Blunt's Theol. Dic., "Beatific Vision": Schouppe, XIX. 47, 53-58: Orth. Conf. Q. 67.

3. *Limbus patrum,* which was undoubtedly emptied or merged into paradise when our Lord delivered the spirits in prison (Heb. IX. 8), is called in Holy Scripture "Abraham's bosom" (S. Luke XVI. 22), "paradise" (S. Luke XXIII. 43) and "hell" (Psa. XVI. 10). Wherever it was (cf. Ephes. IV. 9: S. Luke XVI. 23), there the Old Covenant saints waited for Christ's appearance and preaching (I. Pet. III. 19, 20). *S. Thos., III. sup. 69. 4, 5: Schouppe, XIX. 62-65: Luckock.*

4. *Limbus puerorum* corresponds to the middle place or state to which certain Christian Fathers have thought blameless heathen (children in knowledge), as well as unbaptized infants, will be consigned after the judgment, and in which they will enjoy a natural beatification, since they are spiritually incapable of the supernatural life of heaven and its beatific vision of God (cf. S. John III. 5). This is purely speculative; but the mere possibility of its truth shows that men can believe in the justice of God without being

troubled either by the teaching that entrance into heaven depends, since the Christian dispensation, upon Baptism, or by the doctrine that the eternal reward of every man is determined according to the deeds done in the body (cf. Q. 159. 3-5). *S. Thos., III. sup. 71: Schouppe, XIX. 66-84: Percival, 125: Forbes' N. Creed, 305: Pusey's What is of Faith, 8-11.*

5. Christian souls must, as a rule, pass after death into an Intermediate State, called Purgatory by the Latins, for purification and further progress towards perfection (Q. 161); or else into hell, the place of the damned, to await certain and irreversible judgment (Q. 166). The contents of revelation concerning the future state of the heathen and invincibly ignorant are fragmentary. Certain opinions may appear reasonable and most consistent with the doctrine of the Divine nature, but the whole subject belongs to the realm of pious opinion.

QUESTION 161.

WHAT BECOMES OF THE SOULS OF THOSE WHO DIE IN GRACE BUT ARE NOT YET PERFECT?—The souls of those who die in grace but are not yet perfect enter upon an Intermediate State of puri-

fication, called Purgatory, where they remain until they have been made perfect. *S. Thos., III. sup. 69. 7, 8: 72: Schouppe, XIX. 48, 59-62, 99-106: Grueber's Church Militant, 121-140: Forbes 39 Arts., XXII: Forbes' Considerations, Vol. II. 1-141: Percival's Digest, 168-170: Owen's Dog., XXX: Rede's Communion of Saints: Pusey's What is of Faith, 102-121.*

2. The teaching of the Anglican Communion on this subject is embodied in the Commendatory Prayer, said *in extremis* (Office for Visitation of the Sick). In it the Church prays that, when the Father receives the soul of "our dear *brother*," *i. e.*, after death, "it may be precious in [His] sight"; that He may "wash it", and that, its defilements "being purged and done away, it may be presented pure and without spot before [Him]; through the merits of Jesus Christ."

At the time of the Reformation this doctrine had suffered from excessive definition, especially in popular preaching and in popular theology. Thus it was taught that (a.) the inhabitants of Purgatory endure external and material torments, whereby the measure of temporal penalties inflicted by reason of their faults is filled up: (b.) These penalties may be shortened by known

lengths of time through private masses paid for by the living, and through indulgences granted by the Church. *Forbes' 39 Arts., 308-311: Pusey's Church of England, a True Portion, 190-198.*

4. Such teaching is repudiated in our Twenty-second Article under the phrase, "the Romish Doctrine concerning Purgatory." The decrees of Trent, however, whatever their value may be, are neither condemned nor approved by that Article. *Trid. Sess., VI. can. 30: Sess. XXV. cf. Profess. fid. Trid. a Pio IV.* That there is a true doctrine of purgatory is assumed, as we have seen, in our Prayer Book; and its contents are there implied—*i. e.*, that souls which are accepted of God are washed and purged after their departure, through the merits of Christ, from all worldly defilements, and then presented pure and without spot before God. *Forbes' 39 Arts., 312-353: Pusey's Church of Eng. a True Portion, 96-122.*

5. The manner and accompanying conditions of the purification of souls are unknown to us. That it should include some kind of suffering, however, seems required by the principles of jus-

tice and by the necessary laws of moral progress. But such suffering may be entirely internal, and may arise simply from a deeper sense of the sins which God has pardoned and of the defilements which He is purging away. Thus the exuberance of joy arising from complete assurance of salvation will be qualified, though not destroyed, by an acute shrinking from the privilege of entering the Holy Place of God's unveiled presence and glory. *S. Thos., III. sup. 70. 3: Newman's Dream of Gerontius: St. Catherine on Purgatory: Luckock's Intermediate State, ch. V-VII, IX: Moehler's Symbolism, § 23: Mason's Faith of the Gosp., XI. 2: Tracts for the Times, No. 90.*

6. Such purification is *moral;* and presupposes a state of consciousness after death (Q. 158. 3). How long it will continue in individual cases is unknown to us; but the observed laws of moral progress lead us to infer that the time will be very long in some cases—*e. g.*, when repentance immediately precedes death—and shorter when much progress towards perfection has been made before death. In any case the attainment of perfection appears to end the soul's exclusion from the beatific vision of God (Q. 160. 2).

QUESTION 162.

WHAT IS THE COMMUNION OF SAINTS?—The Communion of Saints is a mutual interaction of life and operation, whether conscious, or unconscious, which exists between the members of the Mystical Body of Christ, wherever they are and under whatever conditions they may exist (Collect for All Saints. cf. Acts II. 42: I. Cor. XIII. 25-27: Ephes. IV. 11-16, 25: Heb. XI. 39-XII. 1; XII. 22, 23: I. John I. 3: Rev. VII. 3-17). *Pearson on the Creed, IX. 620-634: Schouppe, XIX. 108-113: Moehler's Symbolism, §§ 52, 53: Hutchings on the Holy Ghost, 142-146: Mason's Faith of the Gosp., VII. 10: Maclear's Introd. to the Creeds, 236-243: Grueber's Church Militant, 141-163.*

2. The basis of the Communion of Saints is the life and vital energy which permeates and unifies the Body of Christ. This Communion is, therefore, (a.) *vital,* and depends upon the spiritual life of Christ's Body which we receive in Baptism: (b.) *organic,* and not dependent for its origin or continuance upon our wills. The members of Christ act and react upon each other necessarily: (c.) *reflective,* in that the Saints have communion with each other *through Christ,* Who

is the focus and mirror, as well as the principle, of every spiritual force in His Mystical Body: (d.) *personal,* involving possibilities of personal contact and communion not otherwise available.

3. The veil of death modifies, but does not destroy this Communion; and this fact has profoundly influenced the devotions of the Church Militant. But spiritualism, which seeks direct communication with the departed by occult means, whether successful or not, is sternly forbidden in Holy Scripture (Exod. XXII. 18: Lev. XIX. 31: XX. 6, 27: Deut. XVIII. 10, 11: Isa. VIII. 19: Mic. V. 12: Gal. V. 20. cf. I. Sam. XXVIII. w. I. Chron. X. 13); and appears to be, ordinarily at least, under the control of evil spirits, so that we may not avail ourselves of such communications without presumption.

4. The Church Militant has always offered prayers—especially in connection with the Eucharistic Sacrifice—for the faithful departed, and for the consummation of their bliss. Thus she implies her belief, otherwise capable of demonstration, that such prayers are worth offering and are answered, although they cannot change the final destiny of souls (cf. Commendatory Prayer: the

petition, "Thy Kingdom come": II. Maccabees XII. 42-45: II. Tim. I. 18). *S. Thos., III. sup. III. 73: Grueber's Church Mil., 153-158: Forbes' 39 Arts., XXII. pp. 312 et seq: Luckock's After Death, Pt. I: Schouppe, XIX. 114-117, 118-120: Forbes' Considerations, Vol. II. 88-113.*

5. It is also certain that the faithful departed, as well as the holy angels (Q. 81. 2), pray for the Church Militant; although with what knowledge of earthly events and with what explicitness of petitions we do not know (Jerem. XV. 1: Zech. I. 12: II. Maccabees XV. 14: S. Luke XVI. 27-31: Rev. V. 8: VI. 9-11: VIII. 3, 4). *S. Thos., III. sup. 72. 3 vel 74. 3: Grueber's Church Mil., 149-152: Luckock's After Death, Pt. II: Schouppe, XIX. 138-141: Forbes' Considerations, Vol. II. 142-185.*

6. The practice of addressing the faithful departed for their prayers for us with such language as *ora pro nobis,* the *Invocation of Saints,* was also universal in the Church Militant for at least one thousand years, receiving sanction in the Church's Offices both East and West, and still having such sanction in the Greek and Latin Communions. But the Church as a whole has never committed herself to any theological inter-

pretations of the practice, nor to any assertions as to its value, necessity or universal propriety. All such questions, and the further question as to whether the departed hear such invocations lie within the domain of speculative opinion. The practice has, in fact, been abused; and, since its encouragement is not essential to the maintenance of the Catholic religion, the Anglican Communion has acted lawfully both in repudiating what she describes as the "Romish doctrine concerning . . . invocation of Saints," and in ceasing to provide official forms of invocation. *Forbes' 39 Arts., XXII. 378-424: Grueber's Church Militant, 142-149: 158-163: Percival's Digest, 172-174: Luckock's After Death, 255-260: Notes and Quest. from Pusey, 99-102: Forbes' Considerations, 186-313: S. Thos., III. sup. 72. 1, 2: vel 74. 1, 2: Schouppe, XIX. 138-140.*

7. The practice of invocation may be interpreted, in its higher forms at least, as nothing more than an exercise of that rhetorical and poetic license of devotion which the Church herself employs when she invokes the angels and the spirits and souls of the righteous, in the Benedicite, to praise God and magnify Him. If, however, the saints are thought to hear and be moved to

acts of intercession by such invocations—an opinion which this Church neither condemns nor sanctions—the following axiomatic principles should be borne in mind: (a.) It is their righteousness and spiritual wisdom which makes the prayers of the saints at rest peculiarly powerful (S. Jas. V. 16-18): (b.) This power may excel in *degree* and *certainty,* but does not differ in *kind* from that which belongs to the prayers of the faithful on earth: (c.) Our attitude toward the saints departed when asking for their prayers should be the same in kind, however intensified, as that which we may lawfully assume when we ask the saints who are in flesh for their prayers: (d.) We can not address the saints as exercising a personal mediation like that of Christ, nor can we offer Eucharists to them without being guilty of at least *material* idolatry, whatever our formal intention may be (Acts IV. 10-12: XIV. 11-18: I. Tim. II. 5: Heb. IX. 13-15: XII. 22-24: Rev. XXII. 8, 9). The subject demands more careful and patient treatment than it usually receives from either its opponents or its advocates. *Pusey's Church of Eng. a True Portion, 99-114: Second Letter to Newman, 15-19: Blunt's Theol. Dic., "Beatification," "Canonization": Grueber, 152, 153.*

CHAPTER XXXI.

THE END OF ALL THINGS.

Question 163.

What will be the signs and the manner of Christ's second coming?—The signs of Christ's second coming will be, apparently, (a.) portents in the heavens: (b.) disturbances on earth: (c.) conversion of the Jews: (d.) visible unity of the Church Militant: (e.) revelation of anti-Christ: (f.) reappearance of Enoch and Elijah. But the predictions of Holy Scripture are too figurative to be interpreted with certainty before their fulfilment. Its *manner* will be sudden, unexpected, glorious, and in the clouds of heaven. *S. Thos., III. sup. 75, 76: Schouppe, XIX. 145-164: Mason's Faith of the Gosp., XI. 4: Percival's Digest, 177: Pearson on the Creed, VII. 517-521.*

2. Holy Scripture says that the sun and moon will be darkened, and that the stars will fall and the powers of heaven be shaken (S. Matt. XXIV.

29: Rev. VI. 13, 14). Also that on earth there will be wars and rumors of war, famines, pestilences and earthquakes (S. Matt. XXIV. 6, 7).

3. The Jews were chosen that they might receive the oracles of God (Rom. III. 1, 2), and convey the message of salvation to the Gentiles. But they were deprived none the less, as a race, of the benefits of the New Covenant, by reason of their hardness of heart, until the end of the world should draw near, when, it is prophesied, a remnant will be saved (Dan. XII. 1: Rom. IX. 27).

4. The sixteenth chapter of Ezekiel is thought by some to give the future history of the Roman, Greek and Anglican Communions under the names of Jerusalem, Samaria and Sodom. If so, it would appear that, when the Greek and Anglican Communions have fully returned to their primitive principles, the Roman Communion will do likewise and will be gladly accepted in consequence as the foster mother of Churches—*not by her covenant,* however, *i. e.,* not on the basis of her claim of Divine sovereignty.

5. In Holy Scripture Anti-Christ is called "the abomination of desolation" (S. Matt. XXIV. 15-26), and is said to be human (II.

Thess. II. 3), proud, cruel, impious and lustful (II. Thess. II: Rev. XIII). It is also predicted (a.) that he will try to supplant the true Christ, and will claim to be Divine on the strength of miracles calculated to deceive the elect (S. Matt. XXIV. 24: II. Thess. II. 4, 9): (b.) that he will rule over the world for three and a half years (Rev. XIII. 5), and persecute the Church so as to cause a great apostacy, but without destroying the Church or its Faith (S. Matt. XXVI. 21, 22: II. Thess. II. 3, 4: Rev. XX. 7-9). Some think he will be a Jew and rule from Jerusalem, this fact helping to deceive the elect. It is also thought that Enoch and Elijah will reappear in those days and encourage the faithful by their preaching, suffering martydom in consequence and being raised from the dead (Mal. IV. 5: Heb. XI. 5: Rev. X. 1-12). *Schouppe, XIX. 153, 156, 157: Blunt's Theol. Dic., "Anti-Christ."*

6. The day and hour of the second coming cannot be known beforehand (S. Matt. XXIV. 36-44: S. Mark XIII. 32-37: S. Luke XXI. 34, 35: I. Thess. V. 1-3), but will be heralded by the trump of Gabriel (at which the dead will rise), and will be in the clouds, as evident and glorious as the lightning shining from east to west (S.

Matt. XXIV. 27, 30, 31: S. Mark XIII. 26, 27: S. Luke XXI. 27: I. Thess. IV. 16, 17).

QUESTION 164.

WHAT IS THE DOCTRINE OF THE RESURRECTION OF THE DEAD?—The doctrine of the Resurrection of the dead is that at the second coming of Christ all men will rise with the bodies with which they lived on earth, so as to be judged and rewarded or punished in the body for the deeds done therein (Job XIV. 12-25: XIX. 23-27: Isa. XXVI. 19: Ezek. XXXVII. 1-14: S. John V. 28, 29: Acts XXIV. 15: I. Cor. XV. 13: Phil. III. 21: I. Thess. IV. 14-16: II. Pet. III. 7, 10, 13: Rev. XX. 13: XXI. 1, 5). *Pearson on the Creed, XI: S. Thos., III. sup. 77-86 vel 88: Forbes' N. Creed, 306-315: Maclear's Introd. to the Creeds, XI: Schouppe, 165-185, 222-229: Liddon's Eastertide Ser., XXIII: Mason's Faith of the Gosp., XI. 3: Milligan's Resurrec. of the Dead.*

2. The language of Holy Scripture concerning the Resurrection is not metaphorical; for (a.) in some passages a distinction is implied between the physical resurrection and the spiritual one (S. John V. 28: Phil. III. 21: I. Thess. IV. 13-17). The phrase "spiritual *body*" is mis-

leading if it refers to a pure spirit. But if understood to refer to the flesh as *dominated* by the spirit, it is clear; and the antithesis is brought out between the σῶμα ψυχικόν and the σῶμα πνευματικόν, as between the body under the control of animal propensities and the same body supernaturally elevated, transfigured and controlled by the spirit. *Chandler, The Spirit of Man, II. espec. pp. 49 et seq:* (b.) The resurrection of the faithful is declared to be a future event, which would not be the case if it coincided with spiritual regeneration (II. Tim. II. 18): (c.) If it were purely spiritual, the wicked would not rise (Dan. XII. 2: Acts XXIV. 15): (d.) Holy Scripture asserts a redemption of the body (Rom. VIII. 23: I. Cor. VI. 13-20): (e.) Christ, Who is declared to be the first fruits of them that slept (I. Cor. XV. 13-23), rose with flesh and bones and now sitteth therein at the right hand of the Father (S. Luke XXIV. 39: S. John XX. 27). *A. H. Strong's Syst. Theol., p. 576: Pearson, 663-676: Milligan.*

3. It should be noticed, in answer to scientific objectors, that (a.) the identity of the body does not in this life depend upon a perpetual identity of the material particles contained

in it; and the Faith does not require such identity after death, but a continuity and numerical sameness of the organism which persists in and outlasts the state of dissolution (I. Cor. XV. 53, 54): *A. H. Strong, 578-580:* (b.) The material substance of flesh cannot be proved to be a hindrance to the spirit in glory, if the wonders of electricity and the unrealized potentialities of grace are taken into account. We know very little as to the nature and capacity of matter (Rom. VIII. 23: II. Cor. V. 4: Phil. III. 11: Ephes. V. 29). *Pearson, 656-663, 670-676: S. Thos. III. sup. 81.*

4. The power of God is sufficient in itself to account for the resurrection of men's bodies; but we know that the bodies of the saints will be raised and changed because of Christ's resurrection and by the quickening principle imparted to them through their union with the Body of Christ in Baptism. This quickening principle gradually transforms the psychical body from within so that it becomes a spiritual body, and the spiritual body is nourished by the Body and Blood of Christ in the Holy Eucharist (S. John VI. 54-58). The process will be completed at the last day, so that what is sown in corruption, having put on incorruption, will be raised in glory

(Rom. VIII. 11: I. Cor. XV. 20, 42-44: Col. I. 18). *S. Thos., III. sup. 77, 78: Forbes on the Creed, 235, 307, 308.*

5. At the last trump the dead will be changed in an instant (I. Cor. XV. 51, 52). The bodies of the saints after their resurrection will possess four characteristics: (a.) *subtlety,* or perfect plasticity and subjection to the spirit (I. Cor. XV. 44): (b.) *agility,* or ease of movement and freedom from weariness (Wisd. III. 7): (c.) *impassibility,* or freedom from pain, disease and death (I. Cor. XV. 42, 52, 53: Rev. XXI. 4): (d.) *glory,* with which they will shine as the sun (Dan. XII. 3: S. Matt. XIII. 43). The bodies of the wicked will, no doubt, have contrary characteristics, save that like those of the saints they cannot enter a state of dissolution. Their worm dieth not (Psa. CXLIX. 8: Isa. LXVI. 24: S. Mark IX. 43-48: Isa. XIII. 8). *S. Thos., III. sup. 83-88: Percival's Digest, 179: Maclear, 280-285: Schouppe, XIX. 182, 183, 222-239: Blunt's Theol. Dic., "Body Natural," "Body Spiritual."*

Question 165.

What is the doctrine of the General Judgment?—The doctrine of the General Judgment is that our Lord, when He comes again, will

judge all mankind openly and together, according to the deeds done in the body; and will send the wicked into everlasting punishment, and take the righteous into everlasting life (S. Matt. XXV. 31-46: Acts XVII. 31: Rom. II. 16: II. Cor. V. 10: Heb. IX. 27, 28: II. Thess. II, 7, 8: II. Pet. III. 7-10: Rev. XX. 12-15). *Pearson on the Creed, VII: S. Thos. Sum. Theol., III. 59: III. sup. 87 vel 89-90 vel 92: Schouppe, VIII. 373: XIX. 186 et seq: Owen's Dog. Theol., XXXI. 3: Churton's Foundation of Doc., 283-290: Mason's Faith of the Gosp., XI. 5: A. H. Strong's Syst. Theol., 581-584: Percival's Digest., 180: Forbes' Nic. Creed, 243-250: Maclear's Introd. to the Creeds, 183-194.*

2. It is of faith that the General Judgment will occur at a definite time in the future (Acts XVII. 31: XXIV. 25: Heb. X. 27: II. Pet. II. 4) and at the same time for all men (S. Matt. XXV. 32). It will follow immediately upon the second coming of Christ and the resurrection of the dead (S. John V. 27-29). *S. Thos., III. sup. 88 vel 90: A. H. Strong, 581.*

3. The Judge is Jesus Christ our Lord, for (a.) as the Divine Word, He rightly exhibits the mind of God concerning the lives and characters

of men: (b.) As Son of Man, He has been appointed to this Office by the Father (Acts XVII. 31: John V. 22, 26, 27): (c.) Having been touched with the feeling of our infirmities and having been tempted as we are, although without sin, He is a merciful as well as a just Judge (Heb. IV. 15): (d.) Having redeemed His people from the power of Satan, He is able to withdraw those who are worthy from the sphere of Satan's malice (Q. 118. 4). *S. Thos., III. 59: III. sup. 90 vel 92: Forbes, 245-247: Pearson, 525-531: A. H. Strong, 583, 584.*

4. All men will be judged (Matt. XXV. 32: Acts X. 42: II. Tim. IV. 1: Heb. IX. 27: I. Pet. IV. 5: Rev. XX. 12, 13), and angels (II. Pet. II. 4). The devil will be the accuser (Rev. XII. 10), the saints will concur in the Judgment (S. Matt. XIX. 28: S. Luke XXII. 28-30: I. Cor. VI. 2, 3: Rev. III. 21), and angels will execute it (S. Matt. XIII. 41, 42: XXV. 31). *Pearson, 532-539: S. Thos., III. sup. 89 vel 91: Churton, 286: A. H. Strong, 584.*

5. Men are to be judged according to the *deeds* done in the body, including every idle thought and word (Eccles. XII. 14: S. Matt. XII. 36, 37: S. Luke XII. 2-9: John III. 20, 21: I. Cor.

IV. 5: II. Cor. V. 10: Rev. XX. 12). This judgment will be just, taking into account men's opportunities and declaring the true moral significance and value of the works considered, that value being clearly displayed in the *characters* exhibited before the judgment throne. Men's characters will then have been fully formed along the lines determined by earthly conduct, and will be fixed forever. The judgment will, in short, be according to deeds done in the past, these deeds being perpetuated and exhibited, however, in an existing and ineffaceable spiritual character (S. Matt. XII. 34-37: Rev. XXII. 11, 12). *S. Thos., III. sup. 87 vel 89: A. H. Strong, 583.*

6. This character, by its open and inevitable exhibition, will vindicate the righteousness of Christ's judgment before all creatures. But Christ Himself, being omniscient, knows what is in men from eternity; so that He will not come to ascertain but to make known to men the moral value and destiny of souls (Rom. II. 5, 6: I. Tim. V. 24, 25: Rev. XIV. 13). To a limited extent we are able to judge ourselves and measure the value of our own characters, with the aid of memory and the conscience. It is our duty to do this,

that we may repent and amend our ways, with the aid of grace, before they have hardened and become irreformable (S. Luke XVI. 25: Rom. II. 14, 15: Heb. III. 8, 15: X. 27). But we cannot read the hearts of others and cannot judge them before the time either correctly or lawfully (Matt. VII. 1-5). *A. H. Strong, 582.*

Question 166.

Where will the wicked go after the Judgment?—After the Judgment the wicked will depart "into everlasting fire, prepared for the devil and his angels" (Psa. XCII. 7: Isa. XXXIV. 10: Dan. XII. 2: Matt. XXIII. 33: XXV. 41, 46: Mark III. 29: XVI. 16: John V. 29: Rom. XIII. 2: II. Thess. I. 9: II. 12: Rev. XX. 13-15). *S. Thos., Sum. Th., I. 10. 3 ad sec: 64. 2: III. sup. 97-99: Pusey's What is of Faith as to Ev. Pun.: Blunt's Theol. Dic., "Punishment": Forbes' N. Creed, 316-325: Hodge's Syst. Theol., Vol. III. 868-880.*

2. The abode of the devil and his angels, where the wicked are to be punished, is called hell in our authorized version, *Sh'ôl, ἅδης, γέεννα, ταρταρόω.* That term is also applied to the general place of departed spirits (Ezek. XXXII.

21: S. Matt. XVI. 18), but in its more strict use refers to a place of torment (II. Sam. XXII. 6: Psa. CXVI. 3: Prov. XXVII. 20: S. Luke XVI. 23: Matt. V. 22: II. Pet. II. 4). The locality of hell is not known, but is spoken of as under the earth (Ephes. IV. 9. cf. Prov. XV. 24: Isa. XIV. 9: Amos IX. 2: II. Pet. II. 4) while its ruler is described as the prince of the power of the air (Ephes. II. 2. cf. III. 10: VI. 12: Q. 79. 4). That it is a place as well as a state is certain (cf. S. Matt. X. 28). *A. H. Strong's Syst. Theol., 231.*

3. The punishment of the wicked is distinguished as (a.) *pœna damni,* or loss of the beatific vision of God, called damnation: (b.) *pœna sensus,* or the pains which result from damnation and from the conditions of existence in hell. The wicked will never cease to retain their bodies after the resurrection, and will undoubtedly suffer both in body and soul, by reason at least of the organic connection existing between them. But it is lawful to interpret the biblical terms "fire" and "worm" figuratively. Yet we ought not to think that our Lord would exaggerate or misrepresent the pains of the damned. The figures employed by Him should not be interpreted, therefore, as exceeding the reality or as unworthy of emphasis.

The economy which God employs in revealing His purposes (Q. 70. 2 b, 4) does not involve caricature or any other form of untruth, but an inexhaustiveness and gradualness in uncovering the truth, adapted to our comprehension. The language of revelation, therefore, is true and the safest for our use, however inadequate. No one can doubt the awfulness of hell who has faced the awfulness of sin; and nothing so emphatically declares the awfulness of sin as the awfulness of Calvary. *S. Thos., III. sup. 97 vel 98: Forbes, 323-325: Blunt's Theol. Dic, "Damnation."*

4. The misery of hell will apparently include the following elements: (a.) loss of earthly goods and pleasures: (b.) loss of heaven and its joys: (c.) withdrawal of the Holy Ghost: (d.) insatiable lusts and passions: (e.) accusations of conscience: (f.) loathsome associates: (g.) external conditions: (h.) despair because of the endlessness of the misery endured. *Hodge's Syst. Theol.*

5. The realm of darkness is a Kingdom (S. Matt. XII. 25, 26: Rev. XVI. 10). In it, no doubt, are diversities of conditions and of misery, determined according to the degrees and types of sinfulness in its members. Divine revelation affords no warrant for the idea that their misery

will be absolute, so as to be unattended by qualifying pleasures. The true doctrine concerns their condition *as a whole,* which will be one of unutterable misery indicated in Holy Scripture by the phrases "fire" (S. Matt. XXV. 41), "their worm" (S. Mark IX. 44, 46, 48), and "weeping and gnashing of teeth" (S. Matt. VIII. 12: XXII. 13: XXIV. 51: XXV. 30). *Hodges.*

QUESTION 167.

HOW DO WE KNOW THAT THE PUNISHMENT OF THE FINALLY IMPENITENT IS ENDLESS?—We know that the punishment of the finally impenitent is endless because (a.) the Church and the Scriptures so teach: (b.) The irremediableness of the sinful state of the damned involves irremediable misery: (c.) Both the justice and the mercy of God require the permanent exclusion of the damned from heaven. *Pusey's What is of Faith as to Ev. Pun.: University Sermons, Vol. III. Ser. I: Pearson on the Creed, XII. 685-691: S. Thos., III. sup. 100. 1-3: Forbes' N. Creed, 316-322: Oxford House Papers, 1st Series, pp. 125 et seq: Catholic Papers, pp. lv-lviii: Notes and Questions from Pusey, pp. 32-39: Hodges' Syst. Theol., Vol.*

III. 868-880: Goulburn's Everlasting Punishment: Maclear's Introd. to the Creeds, 288-292.

2. The Athanasian Creed says that, *they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.* The Church prays in the Litany for our deliverance from "everlasting damnation," and in many of her prayers either alludes to or implies the endless punishment of obstinate sinners (cf. Collects for the 4th. and 13th. Sunday after Trinity: Certain phrases in the Offices for Visitation of the Sick; Burial of the dead; Family Prayers; and the Consecration of a Church. And note especially the language addressed to Persons under sentence of death, touching "an endless and unchangeable state" to be entered upon after death).

3. Catholic consent as to the teaching of Holy Scripture on future punishment throws the burden of proof upon those who deny that the New Testament teaches its endlessness. This consent is the more noteworthy since it exists in the face of *a priori* presumptions to the contrary and the natural disinclination of men to accept such teaching. The New Testament speaks of the worm which dieth not, and of a time when there can be no repentance and no forgiveness,

and when the door will be shut (S. Matt. XII. 31, 32: XXV. 10: Mark III. 29: IX. 43-48: Luke III. 17: XVI. 26: John III. 36: II. Thess. I. 9). Our Lord expressly declares the everlastingness of hell punishment, using the same word, *αἰώνιον*, to describe the duration respectively of punishment and of heavenly life (Matt. XXV. 41, 46). If He did not describe one as endless, neither did He so describe the other. It is true that the term *αἰώνιον* does not signify endlessness in every connection, but it does signify as long a duration as the subject to which it is applied is capable of. The endless *existence* of obstinate souls, therefore, requires the endlessness of their *κόλασιν αἰώνιον*. There is, in fact, no other Greek term which could have been so fittingly employed to signify endlessness of the punishment of the wicked. Then too it is declared that it had been better for Judas if he had never been born (Matt. XXVI. 24), which would not have been true if he was finally to be saved. *A. H. Strong's Syst. Theol., 592-594: Oxenham's Catholic Eschatology, 113, 114.*

4. Perfect freedom and immutability of character and purpose are consistently combined in God, and belong to His eternal being. A similar

combination of free agency with unalterableness of character and moral attitude will undoubtedly be found in men in the world to come. It is a fact which can be verified that a man's character becomes less and less capable of change as it matures. His freedom remains, but his character becomes fixed for good or evil and determines unalterably both his personal attitude towards what he considers to be righteous, and his conduct so far as it signifies that attitude. The end of probation is the end of man's opportunity to determine the lines along which his character and conduct shall crystalize. If the result is iniquity, the judgment which says "let him that is filthy be filthy still" (Rev. XXII. 11) is no arbitrary fiat, but the revelation of a condition of things for which man himself is responsible, and which can be repaired only when God ceases to rule His universe in harmony with moral law—*i. e.,* never (cf. Q. 159. 3, 4). *S. Thos., III. sup. 98 vel 99. 1, 2: Forbes, 322: MacColl's Christianity in Relation to Science, 168.*

5. This truth helps us to answer several objections to the doctrine of everlasting punishment. (a.) The apparent injustice of punishing a few sins of short duration with endless misery

disappears with the thought that these sins are punished for what they signify in the sinner rather than for themselves merely. The sinner is punished *according to* deeds which pass away, but *on account of* a sinful *state* and personal attitude which has not been and never will be remedied. The penalty is as lasting as the evil which causes it: (b.) Chastisement is often a means of external grace (Q. 137. 3), being inflicted by God for discipline, with deliverance from evil in prospect (Heb. XII. 5-11); but experience shows that as the temper of any person hardens the remedial quality of chastisement disappears in his case, and the penal quality alone remains. Such must be the state of hell.

6. The mystery of evil is unfathomable, but its difficulty arises from the existence of evil in the *first instance*, rather than from its continuance. The commission of one momentary sin is as difficult to reconcile with the truths of Divine holiness and omnipotence as the permanent continuance of sin and its consequences. Every act of the creature, in relation to God, has an eternal aspect. The Divine will, however, is never thwarted. Every sinful act has a twofold relation to the creature's design and to the Divine

purpose. The creature's sinful design recoils upon himself, while the righteous purpose of God is fulfilled in spite of and by means of the creature's sin without being contaminated by it. How this can be—even in hell—we cannot understand. But we must believe that it is so (Q. 77).

7. The mercy of God is not shortened in hell, which is the least miserable place possible for its inhabitants. For men of vicious tastes to live in heaven would involve more fearful misery than the life to which they are doomed. The dispensation of hell, attended by misery though it be, is a dispensation of mercy as well as of justice, for the sight of God is more than sinful creatures can bear (Heb. X. 31).

Question 168.

What is the final reward of the righteous?—The final reward of the righteous is everlasting life; which is made possible through our union with Christ, and which is accompanied by many joys in heaven and by the coming of God's everlasting kingdom. *Pearson on the Creed, XII: Grueber's Church Militant, pp. 164-171: Forbes' N. Creed, 325-334: Percival's Digest, 182, 183: Mason's Faith of the Gosp., XI. 6: Webb's Pres.*

and Office of the H. Sp., II. ii: Maclear's Introd. to the Creeds, 292-299.

2. Everlasting life cannot be defined as to its internal essence, but is described externally as the contemplation and enjoyment of God, in and by means of the glorified human nature of Christ (S. John XVII. 3: Col. II. 9: cf. S. John I. 4: V. 26, 40: XIV. 69: Acts XVII. 28: Rom. VI. 23: Col. III. 3, 4: I. John I. 2: IV. 9: V. 12, 20). Baptism ushers us into life (Q. 144. 2); and the life thus inaugurated will continue forever, unless stifled by mortal sin without repentance. Its stages are three: (a.) the earthly state of probation, during which it is maintained by the Blessed Sacrament and by Faith (S. John VI. 26 *et seq:* Hab. II. 4: Rom. I. 17: Gal. III. 11: Heb. XI. 1, 13, 14, 27): (b) the Intermediate State, which is transitional and abnormal (Q. 161): (c,) the final and everlasting state, in which the saints will be able to enjoy, in their glorified bodies, the beatific vision of God and Divine companionship forever (S. Matt. V. 8: I. Cor. XIII. 8-12: Heb. XII. 14: Rev. XXI. 3: XXII. 4: cf. John I. 14: XIV. 3, 23). *Pearson, 692: Maclear, 293-295.*

3. The abode of the glorified is called heaven and paradise. Its locality is not revealed, except

relatively. Where Christ is visibly present, there is heaven and paradise (S. Luke XXIII. 43); and the locality of His visible presence is determined by the locality of His glorified Flesh (Q. 160. 2: Matt. XXIV. 28: John XIV. 2, 3: Col. II. 9: I. Thess. IV. 17: Rev. XIV. 4. cf. Gen. I. 8: XXVIII. 10: II. Kings II. 11: Psa. CXXXIX. 8: Isa. XIV. 12: Matt. XXVIII. 2: Mark XVI. 19: John III. 13: Acts I. 11: Acts VII. 55: I. Thess: IV. 16: Rev. XXI. 10, etc., which imply that heaven is above the earth). The Flesh of Christ is the transparent veil through which the fulness of the Godhead is revealed openly to the saints, and the means whereby they contemplate God forever (Col. II. 9: I. Tim. II. 5: Heb. X. 19, 20). The earthly Eucharist is a sacramental anticipation of this to the eye of faith (Qq. 148. 9: 150. 5: 151. 5).

4. The joy of heaven arises (a.) primarily from the *Beatific Vision,* or contemplation of God, made possible by our union with Christ, Whose mediatorial offices will be discharged forever (Q. 113): also from (b.) being made friends of God in Christ, Who, as man, will satisfy in Himself everything lacking to earthly friendships (John XV. 14: Phil. I. 23: Heb. II. 11-15:

Jas. II. 23): (c.) mystical communion and fellowship with the saints, and a revival of such earthly ties as are capable of being transplanted to heaven (Q. 162. 1, 2): (d.) perfect activity in a perfect life, fulfilling personal and predestined vocations, and calling into blissful exercise the faculties which have been developed by previous discipline and grace: (e.) cessation of pain and weariness—not of activity, but of all that renders activity a burden to the flesh. This is the rest of paradise (Rev. VII. 15-17: XIV. 13: XXI. 3: XXII. 3): (f.) victory over evil and a sense of perfect security (I. Cor. XV. 55-57: Rev. XVIII. 20): (g.) personal glorification and perpetual advance in spiritual greatness by the exhibition of the gifts and fruits of the Spirit in increasing splendour (cf. Qq. 146. 5: 164: 4, 5): (h.) consummation of the Kingdom of God, and establishment of the new heavens and the new earth (Q. 123). *Pearson, 693, 694: Forbes, 326-328: Schouppe, XIX. 219-221: S. Thos., III. sup. 91 vel 93-95 vel 96: Pusey's Sermons at a Mission and Retreat, XIV-XVI.*

CORRIGENDA.

Page 53, line 15: preexisting instead of pre-existing
" 62, " 22: Forbes' " " Foubes'
" 73, " 10: "for the accomplishment of this union" instead of this union for the accomplishment of
Page 78, line 5: It should be used with instead of, with the use of
Page 78, line 16: Amen" instead of *Amen."*
" 80, " 9: infant instead of such.
" 95, top: things instead of tpings.
" 96, line 10: analogous " " analagous.
" 148, " 19: insert No. of ¶. 3.

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